

CERTEINE

comfortable Expositions
of the constant Mar-
tyr of Christ, M. Iohn Hooper,

Bishop of Gloucester and Worcester,
written in the time of his tribulation and
imprisonment, upon the *XXIII. LXII.*
LXXIII. and LXXVII. Psalms
of the Prophet David.

Newly recognised, and new
before published.

MATTH. 24. 13.

¶ Who so continueth to the end
shall be saved.

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Psal: 23. fol: 10.
62. fol: 44.
73. fol: 71.
77. fol: 87.

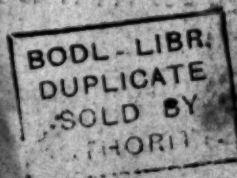
Jo Coombes

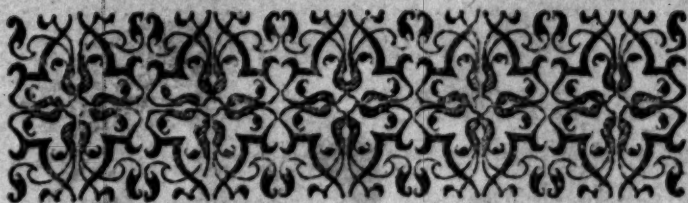
1840

Birmingham

Alda Coombes

1840





TO ALL THE FAITH-
full flocke of Christ, grace and
peace from God the Creatour, Christ the
Redeemer, and the holy Ghost the
comforter.



Manie are the monu-
ments (beloued in the
bowels of Christ Ie-
sus) and volumes of
the faithfull left as le-
gacies to the Church
of Christ: which as
they are y^e true riches
(for they are spiritu-
all:) so ought they to
be reuerenced, not onely with outward seruice of
body, but also with inward submission of soule.
Among which monumentes, being the treasure
of the Church, and such iewels in deede as the
price of them is inualuable: this excellent worke,
(though wanting bignesse, yet ful of brightnesse)
of that most learned, godlie, faithfull, zelous, con-
stant, and in all points praise worthie Protestant,
Maister Iohn Hooper, Bishop of Glocester and
worcester, challengeth no small title of dignitie.

C.ii.

For,

To the Reader.

Constan-
cie & con-
tinuance
required
in the pro-
fessours of
the truth.

An abridg-
ment of
Bishoppe
Hoopers
life, and
death, tru-
lie gathe-
red in cir-
cūstances.

For, if the wordes of our Sauour be true, (which to improue what incestuous mouth, without horrible blasphemie, a trespassse vnardonable, dare presume, seeing he is the verie substance of truth it selfe?) that he is a true disciple of Christ, which continueth to the end: then is it the dutie of vs all, except we hide our profession vnder the hieue of hypocrisie: not onely by looking at the life of such a loadesman, to reforme our deformities: but also, by tracing ouer and through the testimonies of the truth (such godlie bookes I meane as are left in writing to the worlde, as vndoubted assurances of an vnspotted conscience) to thanke God for so singular an instrument of his Gospell: & to beseech him to worke in vs the like loue to his law, that we may be partakers of such glorie, as (no doubt) this notable Martyr of God doth immortally enioy. Of whom breefly to insert and say somewhat (because the brightnesse of such a glittering starre, cannot bee overcast with the cloudes of obscuritie and darkenesse) shall be a meanes to make the worke more commendable, although (in very deed) precious things haue their proper price, and therefore consequently will haue their deserued praise. And first to touch his blessed beginning, blessed (I say) euen frō aboue with the dewe of Gods grace, his education in Oxford, his prosperous proceeding in the knowledge of Diuinitie, his forsaking not onely of the Vniuersitie, but also his common Countrie, his flight into Germanie, his returne into Englande, his

To the Reader.

his painefulnesse in preaching, his fame and credit among the people, his obtained fauour with the Kings maiestie, his aduancement to more than a Bishoplike dignitie, his dispensation for his ceremonious consecration, his secret enemies the supporters of papistrie, his supplantation by their priuie conspiracies, his faithfull continuance notwithstanding in sowing sincere doctrine, his painefulnesse in hearing publike controuersies, his visiting of scholes and founteines of learning, his maintaining of godlie discipline, his want of partialitie in iudgement betwixt person and person, his Bishoplike behauiour abroad in his Dioces, his fatherly affection at home towards his house and familie, &c. do warrant him the name of a Saint vpon earth: & surely God hath registred him in the Kalendar of his chosen seruants in heauen. Againe the falling away of his fauourers when religion languished, the malicious practises of his aduersaries threatening his destruction, the bloudthirstie broching of his persecution, his appearing before the Queene and her Councell, the tyrannicall contumelies of his Archenimie, his spitefull accusation, his milde purgation, his vnderferued depriuation, his cruell imprisonment, his harde intertainment, his lamentable lodging, his succourles sicknesse, his pitifull complaints, his restless tribulations, his streight examinations, his apologeticall aduouchments, the committing of him to the Fleete, the tossing of him from the Fleete to the Counter in Southwarke, from the Counter in

Bishop
Hooper in
estimation
with King
Edward y
sixt.

Stephen
Gardiner
Bishop of
Winche-
ster, Bi-
shop Hooper
pro-
fessed eni-
mie.

To the Reader.

Southwarke to the Clinke, from the Clinke to Newgate, his vniust degradation, his cruell condemnation, and his lamentable execution, &c. all these pageantes considered, as they were done, would make a flintie heart to melt, and stonie eyes to sweate, not onely water, but also bloude: and to be short, the whole bodie, though all the lims thereof were as strong as Steele, euen for pitties sake to tremble. This comming within the

If Christe
the heade
haue bene
persecuted
euen to
the death,
the mem-
bers must
needes bee
subiect to
affliction.

compasse of my poore consideration, I remembered that Christ Iesus, the onely begotten sonne of the almightie & etetnal God, had passed the like yea and worse perilles: as by the historie of his death and passion may appeare: that the Protomartyr, S. Steeuē had his tormenters, S. Paule the Apostle his persecuters, and other of Christes disciples their afflicters: then thought I, that these sanctified vessels made their vocation honourable, euen by their deathes, which were opprobrious: and therefore, howe can it bee, but that this our Martyr, worthie Bishop Hooper, offering vp his body a burnt sacrifice, liuely, reasonable, & acceptable vnto God, shoulde giue good credit to his doctrine, assure his profession, affirme his vocation, & liue in euerlasting memorie, by the dispersion of his bookes, though his fauour be forgotten, and his body consumed? Of such a souldier, so valiantly fighting vnder the ensigne of his Capteine, I cannot say sufficient. Of this I am resolved, that although his earthly tabernacle bee destroyed: yet hath hee a building giuen him of God,

2. Cor. 5.

To the Reader.

God, euen an house not made with handes, but eternall in the heauens, where God graunt vs all to reigne, as ioynt heires with Christ his annointed. To proceede and approach neerer to our purpose (for the premisses are effectually enough, to breed beleefe, and to kindle reuerence, in the heart of any true Christian, towards this our excellent Martyr, replenished with the abundance of Gods holy spirit) I commende vnto thy minde (good reader,) a good work of this so good a mā: namely, *Certaine expositions vpon the 23. 62. 72. and 77. Psalmes of the Prophet Dauid*, of the which the three last (being gathered together by a godly professor of the trueth M. Henrie Bull) were neuer before printed. Their beginnings are vsually read in this maner. *23. The Lord feedeth me, & I shall lack nothing 62. My soule truly waiteth vpon God. 72. Truly God is louing vnto Israel, euen vnto such as are of a cleane hart. 77. I will crie vnto God with my voice, eue to God will I crie with my voice, & he shall hearken vnto me.* The expositions of which psalmes to be pithie, & profitable, this may be a substantiall prooffe: because they were written in the time of his trouble, whē (no doubt) he was talking in spirit with God: & being so occupied, his exercises could not but be heuenly, & therefore effectually, fruitfull, and comfortable. Come therefore y sorrowing soule, which gronest for reliefe to this spring. Come hither, & heare what a good man wrote *ex carcere & vinculis*, out of bonds and imprisonment, for thy consolation. Heare him once, heare him twise, heare him often, for thou

The laying down of his life for the Gospels sake, deserueth beleefe and reuerence.

To the Reader.

for thou canst not heare him enough. He giueth thee a pleasaunt Pomander, vouchsafe it the smelling: he soundeth swete musicke, it deserueth good danſing: he bidds thee to a sumptuous banquet, bee not deintie in feeding: he presenteth vn-to thee a pretious diamond, it is worth the taking: Oh giue God thanks for all, & glorifie the Lords name, whome it hath pleased to plant in his vineyard so fruitfull a vine, which beareth grapes Gods plentie, of whose iuice *o* Christ vouchsafe vs to tast, that our vessels beeing seasoned with true sanctification, they may be made sweete to receiue and preſerue the water of the riuer of life, flowing from the liuely rocke Christ Iesus: to whom, with the Father, and the Holy ghost, one Trinitie in Vnitie, be all laud and praise euerlaſting,
Amen.

Thine in Christ,
A.F.



THE ARGUMENT OR MATTER,
which the Prophete chiefly intreateth
of in this Psalme.

IT should seeme, by the meruellous and wonderfull description, and setting forth of almightie God, by the Prophete and King DAVID in this Psalme, that he was inflamed with the holy Ghost, being deliuered from all his enemies, to declare vnto all the world howe faithfull and mightie a defender and keeper God is, of as many as put their trust in him. He was in great daunger, and specially in the warres that he made against the AMMONITES, the euent and successe whereof it seemeth by the 20. Psalme his subiectes greatly feared: wherefore they commended their king (as true subiectes alwayes vse) with earnest prayer vnto God. And that battell and many other daungers more ended (wherein the godly king found alwayes the protection and defence of the heavenly father ready and at hand) nowe being at rest, he would haue this mercifull defence of GOD knowne to all others, that as he, in all his aduersities, put his trust in the Lorde, and had the ouerhand of all his enemies: euen so by his example, all other men should learne to doe the same, and assure them selues to finde (as he found) the Lorde of heauen to be the succour and defence of the troubled, and their keeper from all euill.

And bicause the hearers and readers of this his most diuine & godly Hymne, should the better vnderstand the same, and the sooner take credite thereof in the heart, he calleth the heavenly father (the God of all consolation) in this Psalme, a shepheard or heardman feeding his flocke: and the people (with him selfe) he calleth sheepe pastured and fed by the shepheard. And by these two meanes, as by a most conuenient Allegorie or Translation meete for the purpose, from the office of a shepheard, & the nature of sheepe, he setteth out meruellously the safegard of man by Gods prouidence, and goodwill towards man. And in the same Allegorie or Translation, he occupieth the foure first verses in this Psalme. In the first verse, and so to the ende of the Psalme, he declareth stil one matter and argument of Gods defence towards man, and howe man is preferued. But yet it seemeth, that he expresseth the same by other words, and by another translation, shewing the nature of God almightie, in feeding and nourishing of man vnder the name of a Lord or King, that

THE ARGUMENT.

hath prepared a table and plentie of meats to feede the hungrie and needie : and setteth foorth man poore and destitute of consolation and necessarie helpe, vnder the name of guesstes and bidden folkes to a Kings table, where is plentie of all things necessarie, not onely to satisfie hunger, and to quench thirst, but also to expell and remoue them, that the poore man shall neuer hunger nor thirst againe : and not only that, but also for euer world without end, this poore man shall dwell and inherite, by the mercy of his heavenly king, the ioyes euerlasting. And this last Translation or Allegoric is in maner not only a repetition of the first in other wordes, but also a declaration, and more plaine opening of the Prophetes minde, what he meaneth in this celestiall Hymne.

The partes of the Psalme.

The texte of the Psalme.

- | | | |
|--|---|---|
| 1 <i>Who it is that hath the
cure and charge of mans
life and saluation.</i> | } | The Lord feedeth me.
&c. |
| 2 <i>Wherein the life and sal-
uation of man consisteth.</i> | | In pleasaunt pastures,
&c. |
| 3 <i>Howe man is brought to
the knowledge of life and
saluation.</i> | } | Hee shall conuert my
soule. &c. |
| 4 <i>Wherefore man is brou-
ght to life and saluation.</i> | | For his names sake. &c. |
| 5 <i>What trouble may hap-
pen to suche as haue life
and saluation.</i> | } | Althoughe I walke
through the vallie.
&c. |
| 6 <i>Whereby the trouble of
Gods people is overcome.</i> | | For thou arte with me,
&c. |
| 7 <i>What the ende of Gods
troubled & afflicted peo-
ple shall be.</i> | } | I wil dwel in the house
of the Lord. &c. |

Certeine

CERTEINE EXPO-
sitions of the constant Martyr
of Christ, Maister IOHN HOOPER, som-
time Bishop of Gloucester and Worcester, upon
the 23. the 62. the 72. and the 77. Psalmes
of the Prophet DAVID.

¶ The first part of the Psalm.

*Who it is that hath the cure and charge of
mans life and saluation.*

THE FIRST VERSE.

The Lord feedeth me, and I shall want nothing.



King David saith, the Lorde feedeth him: wherfoze he can lacke nothing to liue a vertuous and godly life. In this first part some thinges are to be considered. First, of God that feedeth: and next of man that is fed. **GOD** Or, The Lorde is my shepheard: as saith the common, and the Geneva translation.

that feedeth, David calleth by the name of a shep-
herd, and his people he calleth by the name of shep.
By this name of a shepheard, the Prophet openeth
and discloseth the nature of God to al his miserable
and lost creatures, that he is content, not onely to
wish and desire man that is lost, to be found and re-
stoze againe: but also doth seeke and trauell to re-
stoze and bring him home againe: as it is witten
in Esaie the Prophet, He shall gather together his
lambes in his arme. And in Ezechiel the Prophet, the
Lorde saith, Behold, I will require my flocke of the
shepheards, &c. And I will deliuer my flocke from

Esaie. 40. 11

Ezech. 34.

B. ij.

their

John Hooper Bishop and Martyr

their mouth, and they shall be no more their meate: for thus saith the Lord: Behold, I will search out my sheepe, and will visite them as a shepheard doth visite his sheepe, when he is in the middest of his scattered sheepe, so will I visite my sheepe, and deliuer them from all places whereas they haue bene scattered, &c.

Iere. 31.

And Jeremie the Prophet in the same sorte, declareth the nature of God towards the lost flocke, saying: He that dispersed Israel shal gather him together againe, and keepe him as the shepheard keepeth his flocke. Christ our Sauour nameth him selfe a good shepheard, and saith, that he was sent to call such as were not sheepe of the otter marke and signe in the world, to be his sheepe. This nature of the heauenly father saue king David, when he saide at the beginning of this heauenly Hymne: The Lord feedeth me, &c.

Iohn. 10.

When he is assured of Gods mercifull nature, that seeketh the lost sheepe, he openeth further the nature of God, what he wil do with the sheep, which he findeth: feede him (saith the Prophet David,) and putteth him selfe for an example. Here is the mercy of the great shepheard further declared, that he killeth not his sheepe, robbeth them not, but feedeth and nourisheth them. Of this speaketh the Prophet Ezechiel, in the person of almightie God: I my selfe will feede my sheepe, and make that they shall rest quietly, saith the Lord God. That which is lost I wil seeke, such as goe astray I will bring againe, such as be wounded I will binde vp, such as be weake I will make strong, but such as be fat and strong those will I roote out, and I will feede my sheepe in reason and iudgement.

Ezech. 34.

Iohn. 10.

And the great shepheard Christe saith, whether his sheepe goe in or out, they shall finde pasture.

After

After that this king hath opened in this Hymne, that Gods nature is not only to seeke the lost sheepe, but also when he hath found him to feede him, then he addeth in his Hymne, after what sort he feedeth him: So that I shal lacke nothing, saith the Prophet. Here is the declaring of the great shepheards pasture, wherewith he feedeth the flocke of his pasture. Christ expresseth the same wonderfully, in the opening of his office and doctrine vnto the world in S. John saying : I came that they might haue life, and haue it most abundantly. And talking with the poore woman of Samaria, he told her y^e the drink he would giue her should be water of life. And to the Capernaïtes he said, that meate which he would giue them should worke eternall saluation. As these proper- ties be in God the shepheard, (as the Prophet hath marked,) euen in the like sort be the contrarie conditions in man, the sheepe he speaketh of : for as the nature of God is to seeke, so is the nature of man to go astray. As the Prophet saith : I haue strayed like a wandering sheepe. And euen so doth Esaie write of all mankind : All we haue erred (saith he) as shepe going astray. Christe our Saviour also in S. Matth thewe doth bewaile the people of the worlde, that stray as sheepe that had no shepheard. S. Peter likewise saith vnto his countrimen that he writeth vnto, Ye were as sheepe that went astray, but ye be con- uerted now vnto the shepheard and pastoure of your soules. And as the nature of man is to stray from GOD, so is it likewise to feede vpon all unholsome and infected pastures : to beleue euery false Prophet that can do nothing but lye. In the Prophet Esaie the Lorde saith, The nature of sheepe is to be deceiued, and their pastours to be dronke, that neither knowe nor see the pastures of the word of God.

Ioh. 10. 4. 6

Psal. 119.

Esaie. 53.

Matth. 9.

1. Pet. 2.

2.
3. Reg 22.

Esaie. 28.

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Esaie. 29
 And in the same Prophete, there is a most horrible plague vpon man for sinne, for, The pastours shal be vnable to feede, and all the foode of life shal be as a booke fast clasped and shut. This going astray and feeding vpon euill pasture, is wonderfully set forth by Saint Paule : for when men will not feede vpon the truth, it is Gods iust iudgement they should feed vpon fallshode. And as Gods nature is not onely to feede, but fully to satisfie and to replenishe with all goodnesse, so that nothing may lache for a godly and
 2. Thes. 2.
Iohn. 4. 6.
3.
 vertuous life : in like manner, the nature of man is not only to feede, but also to replenish it selfe with all infected & contagious doctrine, vntill such time y he despise and contemne God and al his wholesome laus.
 Rom. 1.
Esaie. 30.
 This we may see in the holy Prophete Esaie : The people (saith the Lorde) prouoketh me vnto anger, a lying nation that will not heare the lawe of G O D; they say to their Prophets, Prophecie not, looke not out for vs things that be right, speake pleasant things vnto vs, &c. And this replenishing of man with corrupt pasture, is horribly set forth in Sainte Iohn; when the wicked priestes and Phariseis would not beleue the shepherdes voyce Christe, no not their owne seruants that tolde them the truth, nor yet Nicodemus one of their own court and profession. Thus in the first part of this celestial Hymne, is the nature of God and man described, vnder the name of a sheheard and of sheepe.

What is
 to bee no-
 ted out of
 this part of
 the psalme
 Rom. 15.

Of this part of the Psalm, what the Prophete hath saide of God and of man, we must for our owne doctrine and learning, gather some thinges to be the better by. For S. Paule saith, What so ever is written, is written for our learning. Two thinges we learne of this first place : The one, a certaintie that God hath the cure and charge of vs : and the other, a consolati-

consolation and comfort, that we & all ours be vnder his protection and gouernaunce. The first doctrine to be certein and sure of Gods defence, and care ouer vs, maketh vs constant and strong to suffer & beare all aduersities and troubles that God shall sende vs. And the second doctrine shall cause vs patiently and thankfully to beare our crosse, and to follow Christ. Both these doctrines the Prophet David expresth in the third and fourth verse of this Psalm: If I should (saith he) trauel and passe through places contagious and infected, where appeareth nothing but the image and shadowe of death, or be compelled to passe through the handes and tyrannie of mine enemies, I wil not feare, for thou art with me (O GOD) and defendest me. In the 91. Psalm, he setteth forth the assurance and felicitie of all them that put their whole trust in the mercy of God, and therein also the Prophet reckoneth by a wonderfull sort of dangers, and layeth them befoze the eyes of the faithfull, that he may by the sight and knowledge of the daungers, fire and place the moze constantly his faith and trust in God, that hath the charge and cure of him: Hee shal (saith he) defend vs from pestilence most infectiue: from fleeing arrowes in the day, &c. By the which the Prophet vnderstandeth all kinde of euils, that may come vnto vs, by the meanes of the diuell, or of wicked men. And these things the faithful shall escape (saith the Prophet) bicause they lay from their hearts vnto GOD, *Quoniam tu es spes mea*, that is to say, For thou art my hope: euen as he saide in the beginning of this Psalm, The Lorde feedeth me, and I shall want nothing. Such certaintie and assurance of Gods defence, and such consolation in troubles of this life, we must learne & pray to haue out of Gods word, or else it were as good neuer to heare

Psalm. 91.

The assurance of Gods defence and comfort in troubles, must be learned out of Gods

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no2 to reade it.

And from this first part of the Psalm, euery estate of the world may learne wisdom and consolation. If the Lorde feede and gouerne him, he shall haue God to his maister and teacher, that shall giue him holesome and commodious doctrine, meete for the state of the life he hath chosen to liue in this world. For all that shall be saued in time to come, followe not one kinde of life. Some be Magistrates and Rulers, & appointed to see both the lawes of the realme, and the goodes and commodities thereof, to be vsed and applyed to the vse and profit of such as be vnder them. Some giue them selues to studie and contemplation of heauenly and diuine things, not busying them selues with trauels of the body, but to knowe them selues the way of life, and to be teachers of the same to others. Some be giuen to apply the lawes of the Common wealth: some to exercise the trade and course of merchandize: some one kinde of liuing, and some an other. But of what art, facultie, science or kinde of liuing so euer he be, that is not contrarie to Gods honour or honestie, he may vse therein to serue God, to obserue iustice, to exercise truth, keepe temperance, and be acceptable to God, who hath giuen lawes meete and conuenient to Publicans and Souldiers, seruants and maisters, parentes & children, husbandes and wiues, and so to all other: but all these sortes of people must assuredly knowe, that in euery of these vocations be moze daungers, then he that must liue in them is able to beare. Therfore from the bottome of his heart, he must be assured of this beginning of king Dauids Hymne: The Lord feedeth me, and I shal lacke nothing. And in deede the Lorde hath not only saide, He will feede and defende him from all daungers, but also saith, He wil teach him

him howe to liue vertuously & reuerently towards
 God, and honestly and quietly towarde man, what
 state or vocation so euer he choose to liue in, so it be
 not against Gods lawes, and the lawe of nature.
 So saith king Dauid : God hath appointed a lawe Psal. 15.
 to rule and teach the man that feareth him, what soe-
 uer kind of liuing he appointeth him selfe to liue in.
 What treasure is there to be compared vnto this,
 that man is not onely fed and mainteined by God,
 but also taught and instructed in euery craft and
 science that he appointeth him selfe to liue in: Bles-
 sed therefore is the man, that in the entrailes and
 deepe cogitations of his hart, can say, beleue, & feele
 this to be true, that Dauid saith : The Lorde ruleth
 me, and careth for me, and I shall lacke nothing. But
 yet there is almost nothing spoken, that this king
 would haue chiefly knowne. Howbeit doubtlesse,
 they be wonderfull things, that preserve and teache
 all persons both men and women, in what so euer
 kinde of liuing honestly they appoint themselues to
 liue in. He him selfe knew this to be true right wel,
 as it appeareth when he saith : Blessed be the Lorde Psal. 144.
 my strength, that taught my handes to battel. For if
 the Lord had not taught and ruled him, he had bene
 ouerthrowne many times, by cause there was not
 onely more strength then he had of him selfe against
 him : but also more wit, more policie, more experi-
 ence. But what things can ouercom that man, that
 is couered with this shielde, *Dominus regit me*, The
 Lord ruleth me? Doubtlesse nothing at all, whether
 it be in heauen aboue, or in the earth beneath, or in
 hell vnder the earth. Notwithstanding, this is not
 all that this doctrine, The Lord ruleth me, doth for
 the poore sheepe that is ruled. But here must the rea-
 der and hearer of this Psalme followe king Dauid,

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and desire to haue the eye of his minde purged and made cleane: for if the scales of infidelitie, and the loue and delight to sinne remaine, or else the minde be otherwise occupied then vpon the vnderstanding of the Hymne: he shall heare it, or sing it, as the vngodly Colleges of Priestes doe, that daily bo-o and roze the holy Scriptures out of their mouthes, and vnderstand no more the meaning thereof, then the walles which they sing and speake vnto. We must therfore do as king David did, lift vp the eyes of our mindes into heauen, and fixe our faith (as he saith) fast in the Lord: and then shall we see the vnspeakable treasures and wisdom, that lyeth hid in this meruellous and comfortable head and beginning of this Psalm: The Lord feedeth me, &c.

Psalm. 25.
128.

Our Sauour Christ openeth plainely in Saint Iohn, what it is to be the sheepe of God, and to be fed by him, and saith, They wil heare the shepherds voyce, but no straungers voyce: and because they heare the shepherds voyce, the shepherd will giue them euerlasting life, and no man shall take them

The inward and spirituall comforte, treasure, and riches, which this doctrine bringeth.

out of the shepherds hands. There is the greatest treasure and most necessarie riches for the sheepe of God vttered, which is not the knowledge of God alone to be preserved in this life, and to lacke nothing that is expedient and necessarie for the preservation thereof: but also to vnderstand, which wayes the heauenly father teacheth and leadeth vs to the mansion and dwelling place of life euerlasting. And if man were wise, he might some perceiue, how much the life to come is better then the life present: yea, be it neuer so fauourably fed and preserved by the heauenly father our shepherd and gouernour. For his tuition here of vs, although it be sure, and so strong, that none can take vs out of his handes: yet

yet is our safegard and life troubled and mingled with aduersities, subiect to persecution and also vnto death: but in the life to come, Gods tuition is all ioy, all myzt, all solace, with all perpetuities, and endlesse felicitie. And of this treasure David chiefly meant in the forefront of the Psalme, when he said: And I shal lacke nothing. For as we see (vntill this 1. Peter. 4. life be taken from vs) most troubles and most care beginneth and tarrieth in the house of GOD amongest his sheepe, whiche be as lambes among wolues. Wherefore, the voyce and teaching of the Marth. 10. shepheard, doth heale the mindes of the sheepe, Gods deare elect, and pulleth from them all vnprofitable feare and carefulnesse: it quencheth all flames of lust and concupiscence: it maketh and giueth a man a noble and valiant minde, to contemne al worldly things: it bringeth a man in loue with Gods true honour, maketh him ioyfull in trouble, quiet in aduersitie, and sure that the end of Gods people shal be glorious and ioyfull: and also that this fauour of the shepheard shall be his guide into the place of blisse, whereas be crownes of euerlasting glorie, for such as haue bene led by the Lorde, and there they shall lacke nothing. For there is neither eye can see, nor toung can speake, nor minde can comprehend these ioyes and glorie. And therefore the Prophete both constantly and chearefully saide: The Lorde feedeth me, and I shal lacke nothing: for all thinges of this world be but trifles, in comparison of things to come. Although it be a singular fauour of God, to vnderstand his goodnesse and mercie towards vs, in things belonging to this life: yet is it not to be compared to the other, as David wonderfully declareth in the 25. Psal. When he hath numbred a great many of Gods benefites, which he doth bestow vpon his

poore

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poore seruants in this life, he in þe end maketh mention of one specially that passeth them all, in these wordes, *Arcanum Domini timentibus illum, & testamentum suum manifestabit illis*: That is to say, The Lord openeth to suche as feare him his secretes, and his testament, The Lorde openeth to his faithfull seruauent the mysteries and secretes of his pleasure, and the knowledge of his lawes. And these treasures, the knowledge and right vnderstanding of Gods moste holie worde, he sayth, was more swete vnto him, then honie or the honie combe, and more he esteemed the vertue of it, then he did pprecious stones. Of all giftes this was the principall, that God gaue vnto him a right and true knowledge of him selfe: Wherefore, it shall be moste expedient and necessarie, for euerie Christian man, to labour, studie, and pray, that he may earnestly, and with a faithfull heart knowe him selfe to be no better, then a scelle poore sheepe, that hath nothing of him selfe, nor of any other, to saue his bodie and soule: but onely the mercie of his sheepehearde, the heauenly father, and to be assured also, that his only mercie and goodnesse alone in Christ, and none other besides him, is able to feede him, so that he shall lacke nothing necessarie in this life, nor in the life to come.

¶ The second part of the Psalm.

*Wherein the life and saluation of
man consisteth.*

THE SECOND VERSE.

He shall feede me in pleasant pastures, and he shall leade me by the rivers side.

He



He shal set me in the pastures most pleasant and rich of his doctrine, and in the contemplation of heauenly thinges, where withall the minds of godly men are nourished, and fed with vnspokeable ioy, & neere vnto the plentious fouds of the holy Ghost, and the swete waters of the holy Scriptures he will feede me: in the which places the sheepe of the Lord are nourished to eternall life, abounding with milke, and bzinging forth most blessed fruite. The Scripture of God vseth this word (feede) in many significations. Sometime to teach and instruct, some time to rule and gouerne, as magistrates rule their people as wel by lawe, as by strength. Sometime to punish and correct, &c. But in this place, the Prophet vseth (feeding) as wel for instruction by Gods word, as also for defence and safegard of Gods people, by Gods most mightie power. He vseth this word (pasture) for the word of God it selfe, as a thing which is the onely foode of a mans soule to liue vppon, as the meate and drinke is for the body. He vseth this word (leade) for conducting, that the man which is ledd, at no time goe out of the way, but allwayes may know where he is, and whither he is going: as in many other of his Psalmes, he vseth the same manner of speaking. The (riuers of refection) he vseth, for the plentifull gistes of the holy Ghost, where withall the faithfull man is replenished. His saying therefore is as much, as if he had spoken without Allegorie or Translation thus, He instructeth me with his word, and conducteth me with his holy spirite, that I can not erre nor perish.

In this part of the Psalm be many things worthy to be noted. First, it is declared, that the life of man consisteth in the foode of Gods word: then, that there

John. 20.
Actes. 10. 28.
Jeremi. 3. 15.
Ezech. 34. 2. et. 13.
2. Reg. 5. 2. et. 7.
Mich. 5. 4.

John. 10. 9.
Psalm. 74. 1.
7. 95. 7.
Jeremi. 3. 14. 15.
Ezech. 34. 31.
Ioel. 1. 20.
Matth. 4. 4.

Psalm. 60. 9.
73. 77. 20.
Ezech. 47. 8.
Apoc. 7. 17.
Esaie. 55. 1.
Ioan. 4. 14. et. 19.
et. 1. 7. 38.

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Matth. 4.

We can no
more liue
in GOD
without
GODS
word, then
in the wor-
lde with-
out world-
ly fooode.
Iohn 6.

there is none that giueth the same to be eaten, but
God our heavenly shepheard: the next, that none can
eate of this meate of Gods word, but such as the ho-
ly Ghost feedeth with the word. Our sauour Christ
declareth, that Man liueth not by bread alone, but of
euery word that proceedeth out of the mouthe of
God. Whereby he teacheth vs, that as the body li-
ueth by externall meates, so doeth the soule by the
word of God. And no moze possible is it for a man
to liue in God without the word of God, then in the
world without the meate of the world. And S. Pe-
ter confesseth the same. For when the Capernaïtes,
and many of Christs owne disciples had satisfied
their bodies with externall meates, they cared not
for their soules, neither could they abide to be fed nor
to heare the meate of the soule spoken of, althoughe
Christ did dresse it most holisomely with many godly
and sweet words: they would not tarrie vntil Christ
had made that meate readie for them: they could be
contented to feede their bellies with his meates, but
their soules they would not commit to his diet, but
departed as hungrie as they came, thozough their
owne follie. Christ was leading them from the five
barlie loaves and two fishes, wherewith they had fil-
led their bellies, vnto the pleasaunt pastures of the
heauenly word, that shewed neither barlie loaves
nor fishe, but his owne pretious bloud and painefull
passion to be the meate of their soules: how be it, they
could not come in to this pasture, nor tast in any case
of the sweet herbes and nourishment of their soules.
When Christ perceiued they would not be ledd into
this pleasaunt pasture, he let them goe whither they
would, and to feede vppon what pasture they would,
And then he asked of his twelue that tarried, saying:
Will ye depart also? Peter, as one that had fedd both
body

body and soule, as his fellowes had, perceiued that the body was but halfe the man, and that being fed, there was but halfe a man fedd, and also that such meates as went into the mouth, satisfied no more then the body, that the mouth was made for: he felt moreouer, that his soule was fedd by Christs doctrine, & that the hunger of sinn, the ire of God, the accusation of the lawe, and the demaund and claime of the diuel, were quenched and taken away: he perceiued likewise, that the meat which brought this nourishment, was the heauenly doctrine that Christe spake of, touching his death and passion: and he understood also, that this meate passed not into the body by the mouth, but into the soule by faith, and by the presence of Gods spirite with his spirite, that the body also should be partaker as wel of the grace that was in it, as of the life. So that he felt himselfe not onely to haue a body and a soule aliue, but also that they were graciously replenished with the pastures & fod of Gods fauour. Wherefore he said vnto Christ, To whom shal we go? thou hast the words of euerlasting life. Which wordes in effekte sound no other thing then this Psalm doeth, where Dauid saith: The Lord feedeth me and I shal want nothing, for he leadeth mee into his pleasant pastures, and pastureth mee by the riuers side. Wherein it appeareth manifestly, that the word of God is the life of the soule.

The Prophete Dauid doeth meruellously open this thing, in the repeating so many times the word of God, in a Psalm worthe much reading, and more marking of the thinges conteyned therein. For he intreateth all the Psalm thorough, that a godly life doeth consist in the obseruation of Gods lawes, and therefore doth he so many times in the Psalm, pray God to illuminate and indue his spirite and heart.

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Luke 11.
Iohn. 5.

And yet
our blinde
guids say,
that igno-
raunce is
the mo-
ther of
godlines.
Amos. 8.

Iohn. 10.

hearte with these two vertues, knowledge and
Loue of his word, wherewith he may both knowe
howe to serue God, and at all times to be acceptable
vnto him. And our sauour Christ himselfe in Saint
Luke saith vnto a woman, Blessed be they that heare
the word of God and kepe it. And in S. Iohn, Christ
exhorteth all men to the reading and exercising of the
Scripture. For the ignorance of Gods word bring-
geth with it a murren and rott of the soule: yet for
the sinnes of the people, God said, He would sende a
hunger and famine amongst men, not a hunger of
bread nor water, but of hearing Gods word. King
Dauid therefore, as one assured both of the Authour
of life, & also of the fode wherewith the life is main-
teyned, stayeth himselfe with Gods benediction and
sauiour, that he is assured God feedeth him with his
word. And he sheweth also that none is the authour
of this word, neither can any giue it, but God alone.
For when the first fall of Adam and Eue by eating
forbidden meates, had poysoned & infected both bo-
dy and soule with sinne and Gods displeasure, so that
he was destitute both of Gods sauiour & wisdom:
none but God could tell him where remedie and help
lay, nor yet could any deliuer him the help but God.
For till God made promise that the seed of a woman
should make whole, and saue that which the diuel
and man had made sicke and lost, by reason of sinne,
and also made open the remedie vnto Adam, and in-
clined his heart to beleue the remedie: Adam was
dead in sinne and vtterly cast away. Then the pittie
of the heauenly shepheard said, He should not with-
standing in time be brought into the same pasture a-
gaine, and none should deceiue him, nor bring him
any moze out of the pastures of life. But onely God gaue this meate, which was his
holy

holy word and promise, and also the mouth of sayth Ephes. 2.
 to eate these promises of Gods onely gift. And the
 same appeareth thzoughout the whole Bible, that
 onely God, by sending of his worde and preachers,
 bzought knowledge of everlasting life, to the people
 that were in ignoraunce. As Saint Paule sayth; Heb. 1.
 God before time spake vnto our fathers by the Pro-
 phets, and in these latter dayes vnto vs, by his sonne,
 and after the ascension of his sonne, by his Apostles Matth. 28.
 and Euangelistes, in so much that none of the Pro-
 phetes euer spake of Gods worde, that mainteined
 the life of the soule, other wise then they receiued it
 of the high shepheard, almightie God, as Saint Pe- 2. Pet. 1.
 ter saith: Prophecie came not by the wil of man, but
 the holy men of God spake as they were taught by
 the holy Ghost. So that God is the onely authour
 and founteine of his true word, the fode of all mens James. 1.
 soules. In like manner, he is the onely giuer of the
 same: as he is the giuer of it, and none but him selfe:
 so none can eate it, but such as haue the same deliue-
 red vnto them by the holy Ghost. So our Sauour
 Christ likewise in the Gospell of Saint Iohn telleth Iohn. 5.
 Nicodemus, that it was not possible to vnderstand
 and to knowe the grace of redemption, except he
 were borne from aboue. And when Saint Paule
 preached the worde of God at Philippos, amongst
 the women by the water side, the Lorde opened the
 heart of Lidia, to vnderstande the things spoken of
 by Paule. And when Christe preached among the Actes. 16.
 Iewes, and wrought wonderfull miracles, yet they
 vnderstode nothing, neither were they any thing
 the better. And Christe sheweth the cause, *Propterea*
vos non auditis, quia ex Deo non estis, that is to say, Iohn. 8.
 Therefore ye heare not, bicause ye be not of GOD.
 But the fault was not in God, but in the obstinacie
 and

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and frowardnesse of their owne heartes, as ye may
Matth. 23. see in Saint Matthewe. Christ offered him selfe, but
yet the malice of man rebelled at all times. Sainte
1. Cor. 2. Paule to the Cozinthians wonderfully setteth forth
mans unablenesse, and saith: The naturall man is
not able to comprehend the thinges that be of God.
Iohn. 6. And in Saint John, Christ saith, No man can come
vnto him, except the heauenly father drawe him, for
they must be all taught of God. Nowe as the Pro-
phete saue these thinges for him selfe and his salua-
tion in Gods worde: euen so must euery Christian
man take hede, that he learne the same doctrine, or
else it were no commoditie to haue the scripture of
God deliuered and taught vnto vs. And euery rea-
der and hearer must learn of this Psalm, that there
is none other fode nor meate for the soule, but Gods
word. And who so euer doe refuse it, when it is offe-
red or preached: or when they knowe the truth ther-
of, doe yet of malice, feare, lucre and gaine of the
world, or any other way repugne it, they be unwor-
thy of al mercy and forgiveness. Let euery man and
woman therefore examine their owne conscience,
without flattering of them selues, and they shal find
that the most part of this realme of England in the
time of our holy and blessed king Edward the first,
were fed with this holy fode of Gods worde, or else
might haue bene fed with it. For it was offered and
sent vnto them, as well by most godly statutes and
lawes of Parleament, as by many Noble men, and
vertuous learned Preachers. If they fed not vpon
it accordingly, or now their teeth stand on edge, and
their stomachs be cloyed with it, to their perill be it.
Iohn. 15. Thus Christ saith: They haue nothing wherby iust-
ly to excuse them selues of their sin. And likewise he
saith, that Whosoever hateth him, hateth also his fa-
ther.

ther. By which words it appeareth manifestly, that no man can hate Chzistes doctrine, but he must hate Chziste him selfe: and no man can hate Chziste, but he must also hate the father of heauen. Wherefore, it is expedient for euery man to marke such places. For it was not Chzistes name, nor Chzistes person, that the Jewes hated so mortally Chziste for: but they hated him to death for his doctrine sake, and it was Chzistes doctrine that condemned the world, and shewed the life and learning of the worlde to be euill, and could not abide the light of Gods worde, and therefore in no case they could abide to heare of it: as ye see the like in his poore Preachers. For his wordes sake they be lesse passed of, then dogges or brute beastes: for they be hated to death, and more fauour doeth Barrabas the murtherer finde, then Peter the preacher of Chziste, that would leade the flocke redeemed with Chzistes pretious bloud, into the pastures of Gods word with the Prophete David: and yet in this hatred of Gods worde the fode of Gods sheepe, they would be sene, and none but they, to loue and honour God, but it is not so in their heartes: for they haue a contempt of God, as their fruites well declare. And Chziste saith, They hate both him and his father, yea, and that without cause.

Iohn. 3.

Mark whi
the prea-
chers of
God are
contem-
ned of the
world.

But thou (Christian reader) see thou feede thy soule with no other meate, then with the holesome pastures of Gods word, what so euer the world shal say or doe. Loke vpon this text of Saint John: When the comforter shall come, whome I shall send from my father, euen the spirit of trueth, which doth proceede from the father, he shall testifie and beare recorde of me. Weigh that place, and thinke, wherefore the sonne of man referred him selfe to the witnesse of the holy Ghoste, and ye shall knowe,

Psal. 35.

Iohn. 15.

Iohn. 15.

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that it was for no vnt ruth that was in the authour being Chziste, or in the doctrine that he preached: but only to make the disciples to be of good comfort, and that they should not esteeme the Gospel he preached vnto them any thing the lesse, although it had many aduersaries and enimies, and was spoken against in maner euery where: for against the furie and false iudgement of the world that cōtemned the Gospell, they should haue the testimonie of the holy Ghoste, to allowe and warrant the Gospell. Let vs therfore pray to the heauenly shepheard, that he will giue vs his holy spirit, to testifie for the word of God the only swede of our soules, that it is true that God saith, and onely good that he appointeth to sēde vs. And this we may be assured of, that in this heauie and sorrowfull time, there is nothing can testifie for the truth of Gods word, and keepe vs in the pleasant pasture thereof, but the very spirite of God, whiche we must set against all the tumults and daungers of the world. For if we make this veritie of GOD subiect to the iudgement of the world, our faith shall quaille and faint euery houre as mens iudgements varie. Wherefore, let vs pray to haue alwayes in vs the spirite of adoption, whereby when our faith shall be assaulted, we may cry, Father, father, and the same helpe for the maintenaunce of the trueth, God promised by his holy Prophete Esaiē, saying: This is my couenant with them (saith the Lord,) my spirit which is in thee, and my wordes which I haue put in thy mouth, shall not depart from thy mouth, nor from the mouth of thy seede, nor from the mouth of the seede of thy seede, from hencefoorth vntill the world end.

Esaiē. 59.

Here doth the almightie God set forth, what a treasure and singular gift his worde is, and that it shall

Shall not depart from his people, vntill the worldes end. And in these wordes is this parte of Dauids Psalme meruellously opened and set forth. It is the Lorde alone that feedeth and instructeth (saith Esaie the Prophet.) It was not mans owne imagination and intention, nor the wisdom and religion of his fathers (what so euer they were:) but it was the Lord that spake, and made the couenant with man, and put his spirite in man, to vnderstande the couenant, and by his worde, and none other worde, he instructed man and saide, that by this meanes all men should till the worldes ende, feede and eate of Gods blessed promises. For in his word he hath expressed and opened to euery man what he shal haue, even the remission of sinne, the acceptation into his fatherly fauour, grace to liue well in this life, and at the end to be receiued into the euerlasting life. Of these things the reader may knowe what maintaineth life, euen the word of God, as Christe saith: If ye abide in me and my words abide in you, aske what ye will, and ye shall haue it. He shall learne also, that it is not Generall counsell, Prouinciall counsell, the determination and agrément of men, that can be the authour of this fode, but only God. And as God is the only authour of this fode: euen so is his holy spirite, he that feedeth the poore simple soule of the Christian man with his blessed pasture, and not the wisdom of man, mens sacrifices, or mens doings. But as touching the fode of mans soule, to be the only word of God, I will (if it be Gods blessed pleasure, to whom in the bitter and painefull passion of Christe, I commit my will, with my life and death) open vnto the sheepe and lambes of God at large in an other booke.

What thinges we receiue by feeding vpon Gods promises in this life.

Matth. 4.
Psal. 119. 119
2. Tim. 3.
Heb. 1.
1. Pet. 1.

Gala. 1.

Iohn. 6.
Esaie. 54.
Iohn. 15.

¶ The third part of the Psalme.

Howe man is brought to the knowledge of life and salu-
tion: which part sheweth what man is of him selfe,
and howe he is brought into this life, and to
feede in the pleasant pastures of
Gods worde.

THE THIRD VERSE.

He shall conuert my soule, and bring me into the
pathes of righteousnesse, for his names sake.



My soule erred and went astray from
the right way of godly living, but the
Lord conuerted me from mine errors
& faulces of living, and brought me to
the obseruation of his holy lawes,
wherein is contained all iustice, trueth, and godli-
nesse. Here is to be noted, what degrees and orders
the Lord and heauenly shepheard doth vse, in bring-
ing his sheepe vnto the pasture of life. First, he con-
uerteth the man that is gone astray, by his wicked
wayes and sinnefull manner of living. If he were an
Infidel, he bringeth him first to knowe, feele, and
hate his infidelitie, and after wardes to a true faith.
If he be a persecuter, he sheweth him first his tyran-
nie, and after ward how to vse him selfe meekely. If
he be a sinful man that liueth cōtrarie to his know-
ledge & profession, he bringeth him first to the know-
ledge and hatred of his sinne, and after wards to the
forgiuenes of the same. As Christ our sauiour won-
derfully teacheth in Saint Iohn, where he saith:
The holy Ghost, when he commeth, shall rebuke the
world of sinne, iustice, and iudgement. By the which
wordes he declareth, that the faithfull of God, can
not profite in the Gospell of Christ, neither loue nor
exercise iustice and vertue, except they be taught, and
made

Iohn. 16.

made to feele the burthen and daunger of sinne, and
be brought to humble them selues, as men that be
of them selues nothing but sinne. And therefore the
lawe and threatenings of God be verie wholesome,
whose nature and propertie is to crite and call mens
conscience vnto the iudgment of God, and to wound
the spirite of man with terrour and feare. Where-
fore, Christe vseth a wonderfull way, and teacheth
the same vnto his Apostles, that neither him selfe
for that present time, nor they in time to come,
could preach profitably the Gospel, wherewith men
are led into the swete and pleasant fieldes of Gods
promises by his word, except they vse this order: to
leade them from sinne to iustice, and from death to
life. And as iustice and life commeth by Christe,
shewed vnto vs in his bitter passion, death, and glo-
rious resurrection: so doeth sinne and death both
appeare and be felt by the spirite of God, shewed vn-
to vs in the lawe. This order also saue the holy
Prophet, when he saide: The Lorde conuerteth my
soule, and leadeth me into the pathes of righteousness.
This is a wonderfull sentence, and much and deepe-
ly to be considered and weighed of the Christi-
an man. The Lorde conuerteth my soule, saith
David. He feeleth in him selfe, that as long as
the diuell and sinne haue the rule and kingdome
in man, the soule of man being Gods creature, is
deformed, foule, horrible, and so troubled, that it is
like vnto all things, moze then vnto God and ver-
tue, wherunto it was created: but when the wicked
diuel & deformed sinne, be by the victorie of Christ o-
uercome & expelled, the soule wareth faire, amiable,
swete, louing, pleasant, & like vnto God againe, and
cometh into order & obeisance vnto his creatour, & so
brought into y pathes of righteousness, feedeth with

The con-
science that
feelethe the
sting of
death by
sinne, thir-
steth for
life.

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the rest of Gods well ordered flocke vppon the pastures and fode of his holy worde, to doe his blessed will.

Luke. 15. Oh that we would, in the glasse of Gods worde, looke vpon our owne soules, when they be in the tyrannie of the diuell, vnder the kingdome of sinne, as this king did: we should more loathe and detest our owne soule, and the companie that our soule is accompanied withall, then if we should for all our life time, be put into sties with hogges, and alwayes be bound during our life, to liue with them, feede as they feede, sleepe and wake as they do, and be as they be in all things. Look in the Gospel of Saint Luke, and there shall ye see a man by sinne, so foule, so disordered, so accompanied with swine, so hungerbated, so rent and torne, so beggerly, so wretched, so vile, so loathsome, and so stinking, that the very swine were better for their condition, then he was. But see howe the heauenly shepheard behelde from his heauenly throne, the place of the euerlasting ioyes, this poore strayed sheepe, feeding not amongst sheepe, but amongst swine, and yet could not be satisfied therewith. And no meruell, for swine feede not vpon the meate of sheepe, nor yet doe sheepe fill them selues with hogges drasse and swillings: but this shepheard vsed his olde wonted clemencie, and strake the heart of his sheepe, making him to weepe and bewaile his condition, a man to come to suche dishonour to be coupled and matched with swine, to feede like swine, eate like swine such meate as swine eate, remembryng that the worst in his fathers house was a prince and noble king, in comparison & respect of him: then also being perswaded of his fathers mercy, he returned, & his father brought him into his pleasant & sweete pastures, & gaue him his

his old fauor & accustomed apparel againe, as a man to keepe companie with men, & no moze with adulterous men, and vncleane swine: how beit, he came not to his old honour againe, till the Lord had practised in him, that he practised in this Prophete king David, *Animam meam conuertit*, He conuerted and turned my soule.

It is but a follie for a man to flatter himselfe, as though he were a Christian man, when his hart and soule is not turned vnto the Lord. He shal neuer feed in the pastures of life, but be an hypocrite all the days of his life, as the most part of the world be that professe Chzistes name at this present day. They say they be conuerted from the world to God, when there is nothing within the pastures of Gods word, but that they wil contemne rather, then to haue as much as an euil looke of the world for it. They say they be conuerted to God, when they be contented with the world to honour that for God, that is but bread and wine in the matter and substance, as the scripture of God, and the holy Church of Chzist haue taught and beleued, these thousand and fūe hundredeth yeares and moze. Oh Lord, be these men turned to thee: Be these the men that shall dwell with thee, in thy holy mount of Sion, and stand in thy holy place? Nay doubtlesse, for they be not turned to thee, but from thee, & be not with thee, but against thee. They speak with thee, and yet their deedes dishonour thee, they talke of trueth and practise lies. What (good Lord) shall thy simple & poore vnlearned sheepe do? Where shall they seeke thy trueth? For the sheepeheards say and sing this Psalme euery weeke, and at euery dirige for the dead, and yet they be not conuerted in their spirits to thee, that thou mightest lead them in to the pathes of righteousness. But (Lord) there is no

Psalm. 24

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man nowe (in manner) that dare accuse them: they destroy themselves and thy shepe, and no man can be suffered with Gods word to remedie it. Notwithstanding, (good Lord) although in this world none may accuse them, yet they in the world to come shall haue king David (whose Psalmes they daily reade, and in whom they most glozie,) to accuse them, both of heresie and blasphemie: as Moses shall accuse the wicked Jewes, whome they most glozie of. For as the Jewes read the scripture of Moses, and yet were neuer the better: so these priests of Antichrist reade the holy scripture, & yet neither the people, nor they themselves, are any thing the better. And in this they passe y abomination of the Jewes & Turkes: for they were, and yet be content, that their bookes of religion shall be vsed in their churches in the vulgar and common tongue: but these enemies of God and man, would not haue the word that God hath appointed for all mens saluation, to be vsed in any tongue but in the Latine.

The God therefore of peace, that brought a gaine from death to life, the great shepheard of the shepe, by the bloud of the everlasting testament, our Lord Jesus Christ, conuert the soules and heartes of all those, that cause the shepe of God thus to eate and feed vpon the carrine and infected pastures of mens traditions. Amen.

2. Powe, as king David in this text hath wonderfully set forth y miserable nature of al Gods shepe, and put himself for an example, that the nature and condition of all men is corrupt, wicked, and damnable, so that it cannot be partaker of Gods benediction and everlasting grace, except it be bozne a newe, amended, restored, and instructed: so likewise he sheweth, that none conuerteth the soule of man, but the
the

the heavenly father the great sheepeheard, that both seeth the losse state of his sheepe, and willethe of his mercie the saluation and calling of the sheepe home againe: and then he proceedeth further, and sheweth what the heavenly sheepeheard will doe with his sheepe. He saith, Hee will lead them into the pathes of iustice. Wherein the Prophete declareth, that it is not onely God that conuerteth the man from euill, but also he alone that keepeth him in goodnes and vertue. And therein is shewed a wonderfull miserie and wretchednesse in the soule and body of man, that can neither beginne nor yet continue in a life acceptable vnto God, except that God wholly worke the same himselve.

And as it declareth the wonderfull wretchednes of man, so doeth it manifest and set forth a wonderful and vspeakeable mercie and compassion of God towarde man, that so meruellously and gracious ly he canne be content to helpe and saue his enimie and very aduersarie. But herein is required of as many as the Lorde conuerteth from iniquitie and sinnefull liuing, that they walke in the same lawe, and vse their conuersation in equitie and iustice, as it becommeth obedient men and women redeemed with the sheepehardes most pretious blood.

For the Lorde doth not teach his sheepe the truth, that they should liue in falsehood: neither giueth he them the remission of their sinnes, that they should returne to the same againe: but because they should studiously applie and diligently exercise themselves in vertuous works, to the honor of almighty God.

Psalm. c. i.
Matth. 5.

There be two sortes of people that the Lorde will iudge and punish in the latter day, with extreme ire and iustice.

The one

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The one sort be called vpon to learne the knowledge of God and of Gods honour, as Gods word comman-
deth: but they will not heare, nor obey the calling,
but knowe God and learne God, as the custome and
maner of the world is to know him and learne him,
though it be neuer so farre from the trueth. And the
other sort be contented to heare and learne to knowe
God, and to serue him as he teacheth in his holy and
most pure word, but in their heartes consent not to
their knowledge: but contrary to it they do outward
seruice to a false God, and frame their conuersation,
both in religion toward God, and their maners to-
ward men, as men of the world do. So that God hath
no more reuerence of him that knoweth the trueth,
then of him that is ignorant of the trueth.

Woefull
are these
dayes whē
in so cleare
lighte of
the trueth,
the profess-
ours there-
of are so
faithlesse
and fruit-
lesse.
Esaie 65.

Rom. 10.

Luke 12.

Esaie the Prophet speaketh against the first sort
of men, that will not heare when they be called, nor
learne when they be taught, and saith: When other
men shall laughe, they shall weepe: when other bee
merrie, they shall be sorrie: when other be whole, they
shall be sicke: when other men shall liue, they shall die:
and when other men reioyce in mirth, they shall la-
ment in sorowe. And god cause why saith S. Paule:
For, the Lord hath stretched forth his hand alwayes
to a rebellious and obstinate people, that will not
learne nor knowe his holy will. Againe, the other sort
that knowe and haue learned the Lordes will and
pleasure, and yet prepare not themselves to doe his
will, shall be beaten with many stripes (saith our sa-
uiour Christ.) And the Lord in S. Matthewe doeth
wonderfully charge both such as ignorantly doe of-
fend, and those that doe with knowledge offend, those
also that be called vpon to amendment in faith and
charitie, and those that be not called vpon by prea-
ching of the trueth, and saith: The greater damna-
tion is

nation is vppon such as know or might knowe, or els when they do knowe, they be nothing the better for their knowledge. He putteth forth there foure cities, Chorozaime and Bethsaida, Tire and Sidon : two of them many times admonished by Christ to amend: the other two not so called vppon, neuerthelesse both of them the Lord will iudge, but most severely such as neglect the word of God when it is offered. Therefore, it is not ynough for a man to hearken or heare, read or learne Gods word, but he must be ruled by Gods word, frame his whole life after Gods word, and before all things auoyd idolatrie by Gods word: as king Dauid saith in this Psalme, that The Lord did not onely conuert his soule, but brought him into the pathes of iustice.

Let euery man and woman therfore thinke with themselves, what knowledge they haue receiued of God : for he that hath receiued most, shall make account for most : and the more he knoweth, and abuseth his knowledge, the more shall be his damnation : and in case they knowe nothing at all, and be neuer the better for all the preaching of the Lordes word, let them take heede what persons they be, and in what place they haue dwelled. In case their paueritie was such, that they could not heare, and their dwelling where as was no preaching at all : yet be they vnder the iudgement and damnation of God, because they knowe not, as Tire and Sidon were. If they were of such state, as they might haue come if they would, and had preachers to tel them the truth, in case they would haue heard the trueth, such men and women shall be the more in daunger of Gods severe and iust iudgement. For God doth not onely take an account of that which men haue receiued, if they vse not Gods giftes well: but also straightly requireth that hath

GOD requireth
not only a
compt of

quireth that hath

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beene re-
ceiued, but
of that
might
haue bene
receiued.

Matth. 11.

Luke. 12

quireth of them, that might haue learned the thing, that either willingly or obstinately they refused to learne: as ye may see by Choroazim and Bethsaida. God will as well take an accompt of him that refused to receiue the gift of Gods word, as he requireth an accompt of him that hath receiued it, and abused it. Whereby we learne, that not onely the man that abuseth Gods word shalbe damned, but also he that will not learne Gods word. King David had the word offered, he receiued it, and was carried thereby into the pathes of iustice, and liued godly thereafter. So we he goeth forth, and sheweth, wherefore man is brought to life and saluation.

¶ The fourth part of the Psalm.

*Wherefore man is brought to life
and saluation.*

THE THIRD VERSE continued.

For his names sake,



He brought not me to life and saluation (saith the Prophet,) for any merits or deseruings of mine, but for his owne infinite goodnes sake. And whatsoever euill hath bene done, and sinne committed, all these thinges I ascribe to my corrupt nature, and accuse my selfe to be the doer of them: but if any thing haue bene thought, said, or done, that is vertuous and godly, that I wholly ascribe and attribute vnto the mercie of God, that gaue me a good minde to wish to do wel, and also strength to doe the thinges, that he gaue me will to wishe.

Of this part of the Psalm we learne, that man

can

can neither wishe, nor speake, nor doe any thing, nor yet vnderstand any thing that good is, but onely throughe the mercie of God, who maketh of an ignorant man a man of knowledge, of an vnwilling man a willing man, of an euill speaker a good speaker, and of an euill doer a good doer. Therefore S. Paule, when he saeth that the nature of man will take vppon her to be the authour of any good thing, he accuseth and condemneth her of arrogancie and pride, saying, What hast thou that thou hast not receiued? If thou hast receiued, why dost thou glorie as though thou receiuedst not? And in the same Epistle he saith, that Hee preached Christ crucified, which was a slander to the Iewes, and a foolishnesse to the Gentiles: Yet, (saith he,) The foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men. And that had king David good experience of, when he said, The Lord ruleth me, and I lacke nothing, hee putteth mee in a sweete pasture and leadeth mee by the riuers side, hee turneth my soule, and conducteth mee into the way and pathe of iustice for his names sake, and for his mercies sake. We saue the diuel, the world, his flesh, and sinne, all conquered by the power of God, and for his names sake brought both to liue, & also vertuously to liue, to his honour that gaue the life, and to his owne saluation that receiued the life.

All our teaching a great many of yeares, and also your whole labours, haue bene chiefly to knowe the miserie of man, and the mercie of Almighty God. Therefore, it shal not need long to tarrie in opening of this place of the Psalme: for ye be riche in God in these 2. points, God giue you grace wel to vse them. Yet in any case we must remember, that our soules be turned from sinne, & we accepted as the people of euerlasting

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everlasting life, only for Gods mercies sake. So doth king David wonderfully open vnto vs in the 32. Psalm, where he saith, Blessed be they whose sinnes are forgiuen, and whose transgressions be couered: blessed is the man to whome the Lord imputeth not his sinne. Of the which wordes we learne, that the godly king called those happie and blessed, not that he cleane and pure without sinne, (for there is no such man in this life:) but those be blessed, whose sinnes the mercie of God forgiueth: and they be onely such, as vnfainedly acknowledge their sinne, and stedfastly from their heartes beleue, that the death and passion of Iesus Christ is the onely expiation and purging thereof: as S. Paule wonderfully expoundeth Davids wordes in his Epistle to the Romanes. As the Prophete by these wordes, (For his names sake,) declareth, that there is nothing in him, nor in any other man, wherefore God should turne the soule of man from death to life, from error to trueth, from the hatred of God to Gods loue, from wandring a stray to a stablished continuance in the veritie of Gods word, but only Gods mercie: so doth he in other of his Psalmes alwayes, when he intreateth of Gods mercie & of mans sinne, set forth man so naked and vile, as a thing most destitute of all health and saluation, and sheweth that none of these giftes, remission of sinne, acceptation into Gods loue and fauour, pasturing of them with his most blessed word, can happen vnto any other, sauing vnto such as do knowe, and earnestly confesse, that they be sinners and infected with many contagious & daungerous infirmities. And therfore he sayth in the 2. verse of y^e psalme aboue mentioned, Blessed is he to whom the Lord imputeth no sinne, & in whose spirite there is no guile. For there is no greater guile, nor more danger

danger in man, then to think himself to be somewhat, when he is nothing in deede: or else to thinke himselfe to be of such puritie of minde, as though he needed not this free remission and fauour of God. And as there is nothing more proude and arrogant, then such a minde: so there is nothing in man more detestable and miserable. Of the contrarie part, they be blessed that hunger and thirst for iustice: for, God filleth the hungrie with good thinges, but the proud he sendeth away emptie. And that knewe this holie Prophete right well, that it was humilitie and the casting downe of him selfe that was most acceptable vnto God, and the seeking of health and saluation onely for his names sake, that is to say, for his mercie promised in the death and passion of his onely sonne our Saviour Christe. In the end of the. xxij. psalme, king Dauid that had thus humbled himselfe, bringeth in God that speaketh vnto him, whiles he is thus making his complaint of his corrupt nature and sinneful life, saying in this manner, *Intellectum tibi dabo, &c.* that is to say, I will giue thee vnderstanding, & instruct thee in the way thou shalt goe, and will haue mine eyes euer vpon thee. Wherein he declareth, that suche humbled men and lowly persons, as knowe their iniquitie, shall haue vnderstanding of God, and shall not swarue from the right wayes: not for their deedes and their deseruings, but for his mercie that vouchsafeth to instruct & teach them. And so likewise doeth this godlie king shew in this Psalme: The Lorde ruleth me, and I lacke nothing, he feedeth me in sweet pastures and leadeth me by the riuers side, he turneth my soule, and bringeth me into the pathes of righteousnesse, and all for his names sake. When he hath opened the saluation of man, and also the cause thereof,

Matth. 5.
Luke. 1.

Psal. 32.

D.

and

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and wherein it consisteth: he proceedeth to the fift
parte of his oration and holie Hymne.

¶ The fift parte of the Psalm.

*What trouble may happen to such as God giveth
life and salvation vnto.*

THE FOVRTH VERSE.

Although I walke thorough the vallis and shadowe
of death, I will feare no euill, for thou art with me,
thy rodde and thy staffe comfort me.



Sing I haue suche a guide and de-
fender, there is no difficultie of pe-
rill, nor feare of death, that I will
passe of. For what harme can death
do to him, that hath God the authour
of all life with him? Or what can the tyrannie
of man do, where as God is the defender?

In this fift part, King David sheweth, howe the
Lord God doeth exercise his sheepe, whom he feedeth
with his blessed worde, in daungers and troubles: &
also how he will defende them in the midst of their
troubles, what so euer they be. In the first wordes of
the fift part of this sacred and holy Hymne, the pro-
phet declareth that the life of Gods sheepe and people
in this worlde, can not be without daungers and
troubles. Therefore Christ sayeth, that He came to
put fire in the worlde, and that the same fire should
burne, meaning that he came to preache suche a doc-
trine, as shoulde moue dissention and discorde be-
twene friend and friend, the father and the sonne,
and sette them at debate. Not that his worde is a
learning or doctrine of dissention and discorde of it
selfe,

The wic-
ked make
the Gospel

selfe, but that by the malice of men, that can not abide to be rebuked by the woꝛde of God, they will be alwayes at discorde and variaunce with the woꝛde of God, and with any friende or foe that teacheth it. And the same doeth Christ our heauenly sheepeheard shewe vs, both in his doctrine and in his life, who was hated and troubled moze then any man before or sithens his time, and assureth all his to haue troubles in this woꝛld, yea and death also. But it foꝛceth not, foꝛ he sayth, I haue ouercome the worlde. And whatsoeuer the dangers bee, and howe horrible soeuer they seeme, Christe being with vs, we neede not to feare. Therefore in this pointe the prophete correcteth the foolish opinion of man, that woulde liue as one of the sheepe of God in this woꝛld without troubles. It is contrarie both to the person that professeth God, and also to the religion that he is professed vnto, foꝛ in y^e woꝛlde both shall be (as Christ sayth) hated: of which hatred commeth persecution and troubles, so that the people of God shal, whether they will or will not, passe through many daungers, and no lesse perillous then the shadowes, and verie image of death, as here King Dauid sheweth in this wholesome and blessed Hymne.

And as he seeth right well, that the state and condition of Gods people and sheepe, is to be troubled foꝛ Christe and his woꝛde: euen so did Zacharie the prophet speake of Christe and his people, howe that not onely the sheepe should be troubled and scattered abroade, but also the sheepeheard should be stricken with the swoꝛde, that both sheepe and sheepeheard shoulde be condemned in this woꝛlde. But now, as Dauid and Zacharie declare, that the life and condition of Christe and his sheepe be troublous in the woꝛld: so do they both declare, that whatsoeuer the

of peace an
 occasion
 of discord.
 Luke 12.

Iohn. 7. 8.
 9. 10. 16.

The crosse
 is the sure
 badge of
 Gods chil-
 dren.
 Iohn. 16.

Zachar. 13.
 Matth. 26.

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troubles be, they be both knowen and appointed vpon whom they shall fall, and in what time they shall trouble the sheepe of God: so that they can come no sooner then God appointeth, nor do any more harme then the heauenly sheepeheard shall appoint them to do. And this we may see and learne as wel in Christ, as in his sheepe. Howe many times did the Priestes and Phariseis conspire Christs death: Yet because his time was not come, they had not their purpose: but when the time of God was come, Christ said to his sheepe: Ye shall be all troubled this night for my cause, for the sheepeheard shall bee stricken, and the sheepe shall be scattered abroad. Then, as God had appointed the time, it could be no longer deferred. And because they should not misse of him, whose death they sought, he came and met them and offered himselfe vnto them, and said, that He was the same man Iesus of Nazareth, whom they sought. And when they had taken him, and vsed as much crueltie towarde him, as their wicked malice and diuellishe hatred could deuise, they killed him, and made him to passe not onely the shadowe and image of death, but also death it selfe. They thought then they had him where as they would, and said, He hath saued other, let him now saue himselfe, if he can.

Matth. 17.

Marke. 15

Luke 23.

Iohn 19.

When he was layed in the graue with his fathers, they thought to execute their plagues and tyrannie towarde him being dead, purposing that as they had brought him to death and killed him: so likewise they would keepe him downe still, that he should neuer see life againe, but rotte in the earth like a wretch, vntill wormes had eaten him. And so the perfozmance of this purpose, to doe all their whole willes to the vttermost, they came to Pilate and said, that The deceiuer of the people that lay

lay in the graue, made his host whiles he was alieue, that the third day after his death he would rise againe, but if it should be so, it would be worse with them after, then it was before. Appoint therefore souldiers (said they) and watchmen to keepe the Sepulchre till the thirde daye be past. Whiles they yet minded to lay as much euil and contempt vppon Christ our shepheard, as they ment vnto him, came the heauenly father, that suffereth no moze ignomie to fall vpon his, nor will suffer them to continue any longer then him please, with this inhibition and stay of further proceedings in dishonouring and persecuting his onely sonne, and said: *Iam redijt lux tertia, surge sepulchre meus*. That is as much to say, Nowe is come the thirde day, arise mine owne deare sonne buried. And then was the sorrowe & contempt of this our persecuted shepheard not onely ended, but also turned into endlesse & vnspeakable ioyes: he passed with his forefather Dauid most bitter paines and also most vile death, but he feared not because God was with him. The same appointment also hath the heauenly father made with al dangers and troubles that shall happen vnto vs his poore and afflicted shepe, taken daily (as it were to the shambles) to suffer what Gods enemies can deuise. But the heauenly shepheard doth see all their doings out of heauen, and mocketh them to scoorne: for they shall neuer do as much as they would, against Christ and his people, but as much as God will suffer them. Dauid afterwardes in his 37. Psalme, teacheth vs the same with meruellous wordes and diuine sentences: *Commite Domino viam tuam, & spera in eum &c.* Laye (saith he) thy care vppon the Lord, and trust in him, and he shall helpe thee.

Marth. 27.

A doctrine
of Gods
providēce
most com-
fortable to
all his af-
flicted.
Psalme. 2.

It is most necessarie therefore for every troubled

D. iij.

man,

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man, to knowe in his minde, and feele in his heart,
 that there are no troubles that happen vnto man,
 whatsoeuer they be, come they by chaunce or For-
 tune; as many men say and thinke, but that they
 come by the prouidence of God: yea, the very winds
 of the aire, tempestes in the cloudes, trembling of
 the earth, rages in the sea, or any other that come,
 howe soudaine or howe vnlooked for soeuer they ap-
 peare: as ye may read in the 29. Psalme of this Pro-
 phete, wherein be wonderfull tempestes, and trou-
 blesome thinges spoken of, as well done in the wa-
 ters, as vpon the dry land.

But here (alas) is our nature and knowledge
 much to be lamented and complained vpon: for as
 the knowledge we haue of Gods fauour and gentle-
 nesse towardes vs in Christ, (for the most part) con-
 sisteth in the vnderstanding of the minde, and talke
 with the mouth; but the vertue, strength and opera-
 tion of the same fauour of God is not sealed in our
 heartes and consciences: euen so be the troubles and
 aduersities, which God threateneth for sinne, spoken
 and talked of with the tongue, and known in the
 minde, but they be not earnestly nor feelingly sealed
 in our conscience and heart. And of this commeth
 it, that we neither loue God, nor reioyce in his pro-
 mises as we ought to doe, when we heare or read
 them, neither yet hate sinne, nor be sorrowfull for
 Gods displeasure, as sinne and Gods displeasure
 should be sorrowed and mourned for of Christian
 men. Hereof also commeth it, (dearely beloued) that
 we loue no further, then in knowledge and tongue,
 nor hate vice but in knowledge and tongue. But
 (alas) how miserable is this our state and condition,
 that knoweth neither life nor death, vertue nor vice,
 trueth nor falschood, God nor the diuel, heauen nor
 hell,

Psalme. 29

The cause
 why there
 be so fewe
 sincere and
 true pro-
 fessours of
 the Gos-
 pel.

hell; but halfe as much as they ought of Christian men to be knowen: Read you therefore and marke the 37. Psalme, and you shall knowe, that it is not ynough for Christian men, to vnderstand and speake of vertue and vice, but that the vertue must be sealed in the conscience and loued, and the vice kept out of the conscience and hated, as Dauid saith: Leave doing of euill and doe good. So likewise he speaketh of a feeling Christian man, whose conscience hath tasted howe sweete and amiable God is: Taste and feele (saith the Prophete) howe sweete the Lord is. And this assure your selues, that when ye feele your sinnes, and bewaile the daunger and damnation of them, the spirite of God hath wrought that feeling; and that troubled and broken heart God wil not despise. And there is no doubt nor mistrust of a sensible and feeling sinner: but in case he can finde in himselfe no loue to the obedience of God, nor desire to do his will by hearing of his word, nor any feeling at all of sinne, nor desire to be ridde from it by hearing of the lawe: he hath knowledge in the minde, and speache in the mouth: but no consent and feeling in his heart and conscience. And this knowledge liueth with sinne, and speaketh with vertue: whereas the heart & conscience consenteth to god, and abhorreth euil, if the vertue & nature of Gods word by Gods spirite be sealed in the conscience. And this doth S. Paule teach wonderfully, as wel by faith, that cometh by hearing of Gods word, as also of his pretious Supper, the Sacrament of his bodie and blood and passion. He saith, that The heart belueth to righteousness, that is to say, The conscience and heart of him that is sealed, and assured of the vertue and grace of Gods promises in Christ, beleueth to righteousness, or is ascertained and knoweth it selfe

Psal. 37.

Psal. 51.

Here is
thy comfort
thou broken
hearted
and afflicted
of the
Lord.

Rom. 10.
What it is
to beleue
vnto right-
eousnes.

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Faith sealed once in the heart with the assurance of Gods mercy, can bee no more without the fruite of wel doing, then fire without heate.

2 Cor. ii.

Whē right knowlege & assured sense of Gods mercie are ioyned together, note what they worke.

to be righteous and iust befoze God, because it hath consented, and receiued the mercie of God offered in the Gospel thorough the merites of Christ: and then the same faith, which God hath sealed in the heart, breaketh forth by confession, whiche confession is a very fruite of faith to saluation, as it is written by S. Paule in the same place. And where this faith is so kindled in the heart, there can be none other but such a fruite following it. And as possible it is to haue fire without heate or flame, as this vertue, Faith, without the fruite of well doing. And that is it that S. Paule saith to the Corinthyans: As often as ye eate of this bread and drinke of this cupp, shew ye the Lordes death vntill he come. Wherein Saint Paule requireth a knowledge of Christ in the receiuer, not onely in his minde that he knowe Christ died for his sinne, and the sinne of the world, and to speake and declare the same death with his tongue vnto others: but this is the chiefeest and most principall commoditie of Christes holy Supper, (whiche men now vngodly call the Masse,) that the vertue and benefite of Christes death, as it is appointed for the remission of his sinnes, be sealed and fully consented vnto in his conscience. And this knowledge of Christes death, with the assurance of the vertue, strengthe and power thereof in the heart, will and ought to inflame vs to thankesgiuing, and to preach and teach vnto others those commodities of Christes death, that we knowe and feele first in our selues within our owne spirite and heart.

Thus I haue tarried longer then I thought in this matter, because I would bring my selfe and all others (as much as lyeth in me) to feele that knowledge and talke of vertue and vice, of Gods fauour and of Gods punishment, is not sufficient: and to bring

bying my selfe and all men from knowledge and
talke, to feeling, consenting, and a full surrendring
of our selues, vnto the profite and bauntage of the
things which we speake and knowe, or else know-
ledge and speaking please not God, nor profite our
selues, as Christe saith: Not euery man that saith
Lord, Lord, shall enter into the kingdome of heauen.
Wherefore did Dauid both knowe, speake, and feele
signed in his heart, the fauour, helpe, and assistaunce
of God, to be with him into what troubles so euer he
should fall, and in that feeling (did say) He would not
feare. But it may fortune I haue so witten of ver-
tue and vice to be knowne of in the minde, spoke of
with the mouth, and felt in the heart: that ye may
iudge and feele in your selues, neuer to haue come to
this perfection. For this is out of doubt, he that hath
Gods loue and feare thus sealed in his heart, liueth
in this life rather an Angelicall life, then the life of a
mortall man: and yet it is euident by king Dauid
in this Psalme, and by his 121. Psalme, and in many
more, that he was so sure, and so well ascertained of
Gods present helpe in his troubles, that he cared no-
thing for death, or any other aduersities that could
happen. And doubtlesse, we perceiue by his Psalmes
in many places, y his faith was as strong as Steele,
and he trembled not nor doubted any thing, but was
in manner without all kinde of mistrust, and no-
thing troubled what so euer he saue contrarie to
Gods promises, and he passed ouer them, as things
that could not once withdrow his cogitations from
the trueth and veritie of Gods promises, which he
beleued. As Abraham likewise did, he staggered not,
but with constancie of faith would haue killed his
owne sonne, so strong was his faith. But as the gift
of faith is a treasure incomparable, thus to knowe

Knowledge
and talke
without
the feeling
of Gods
fruitfull
working
spirit is not
of God.
Matth. 7.

Psal. 121.

Gene. 22.

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and feele faith to overcome all daungers: so maketh
it the heart of him that is sealed with such a faith, to
feele the ioyes and mirth unspeakable. But as this
faith is the gift of God, and cometh only from him:
so is it in him only to appoint the time when it shall
come, & how much and how strongly it shal be giuen
at al times, which is not at all times like, but some
times so strong, that nothing can make the faithfull
man afraid, no not death it selfe, and sometimes it is
so strong, that it maketh the man afflicted to be con-
tented to suffer: yea, death it selfe, rather then to of-
fend God. But yet it is with much conflict, great trou-
bles, many heauie & meruelous cogitations, & som-
time with such a feare, as the man hath much ado to
see, & feele, in the latter end of his heauie conflict, the
victorie and vpper hand of the temptation. And at
an other time the Christian man shal finde such hea-
uinesse, oppression of sinne, and troubles, that he shal
not feele as much (in manner) as one sparke of faith
to comfort him selfe in the trouble of his minde, (as
he thinketh:) but that all the floudes and dreadfull
assaultes of desperation haue their course through
his conscience. Nothing feeleth he, but his owne
minde and pöre conscience, one so to eate the other,
that the conflict is moze paine to him then death it
selfe: he vnderstandeth that GOD is able to doe all
thinges, he confesseth with the knowledge of his
minde, and with his tounge in his head, that God is
true and mercifull, he would haue his conscience
and heart to agree therevnto and be quiet: but the
conscience is pricked and oppressed so muche with
feare & doubtfulness of Gods ire for sinne, that he
thinketh God can be mercifull vnto other, but not
vnto him. And thus doth his knowlege for the time
of temptation, rather trouble him, then ease him,
because

The state
of Gods
child ren
beaten
down with
the sense
& horreur
of sin and
dread of
gods iudg-
ments.

because his heart doth not, or rather can not consent
unto the knowledge: yet would he rather then his
life, he could consent unto God, loue God, hate sinne,
& be Gods altogether, although he suffered for it al
paines of the worlde. I haue knowne in many good
men, and many good women, this trouble and hea-
uiness of the spirit for the time, as though God had
cleane hid him self from the afflicted person, and had
cleane forsaken him: yet at length, the day of light
from aboue, and the comfort of the holy spirite hath
appeared, that lay couered vnder the veile and co-
uert of bitter cogitations of Gods iust iudgements
against sinne. Therfore, seeing that faith at al times
hath not like strength in man, I doe not speake to
discomfort such as at all times finde not their faith
as strong as Dauid did in this Psalmē: for I know
in the holy Saints them selues, it was not alwayes
like, but euen in them as in others. And although
we can not compare with them in all things in the
perfection of their faith, yet may they compare them
selues with vs in the weakenesse of our faith, as ye
may see by the scriptures.

The com-
fort of the
afflicted e-
uen when
God see-
meth to
haue forsa-
ken them.

In this Psalmē and in many other, ye shall per-
ceiue, that Dauid by the constancie and suretie he
felt in the promises of God, was so strong, so ioyfull,
and comfortable in the midst of all daungers and
troubles of death: that he did not only contemne
troubles and death, but also desired death, and to be
dissolued out of this world, as Saint Paule and o-
thers did. At an other time ye shall perceiue him to
be strong in faith, but not so ioyful, nor yet the trou-
bles so easie vnto him, but that he suffered great bat-
tell and conflict with his troubles, and of the cause
of all troubles, sinne, and transgression of Gods
lawes, as ye may see in the first Psalmē, whereas he

Psal. 6.

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cryed out and saide : Lord chasten me not in thy fu-
 rie, nor punishe me in thy wrath : my soule is sore
 troubled, but how long Lord wilt thou deferre help ?
 And of such troubled consciences with conflictes, ye
 shall finde oftentimes in the booke of Psalmes, and
 in the rest of Gods scriptures : yet shall ye finde the
 end of the temptation to be ioyfull and comfortable
 to the weake man that was so sore troubled . For,
 although God suffer a long fight betwene his poore
 souldier and the diuell : yet he giueth the victorie to
 his seruant, as ye may see in king David. When he
 cryed out, that both his body and soule was wearied
 with the crosse of Gods punishment : yet he saide at
 the last, *Discedite à me operarii iniquitatis, quoniam ex-*
audiuit Dominus vocem fletus mei, Depart from me
 ye workers of iniquitie, for the Lorde hath heard the
 voyce of my weeping. And in other of his Psalmes,
 ye shall perceiue his faith more weake, and his soule
 troubled with such anguish and sorrowe, that it shal
 seeme there is no consolation in his soule, nor any
 shewe of Gods carefulnesse towarde him. In this
 state ye may see him in the 13. Psalme, where as a
 man in manner destitute of all consolation, he ma-
 keth his complaint saying, How long wilt thou for-
 get me ? The same may ye read also in the 43. Psal.
 where he sheweth that he, his most iust cause, and
 the doctrine that he professed, was like altogether to
 haue bene ouercome, so that his spirite was in man-
 ner all comfortlesse. Then he said to his owne soule,
Quare tristis es anima mea, & quare conturbas me? Why
 art thou so heauie my soule, & why doest thou trou-
 ble mee ? Trust in the Lord, &c. And in the 42.
 Psalm he setteth forth wonderfully the bitter fight,
 and sorrowfull conflicte, betwene hope and despera-
 tion. Wherin he complayneth also of his own soule,
 that

that was so much discomforted, and biddeth it trust in the lord. Of the which two places ye may learne, that no man had euer faith at all times like, but sometimes moze strong, sometimes moze weake, as it pleased God to giue it. Let no man therefoze despair, although he finde weaknesse of faith: for it shall make him to humble him selfe the moze, and to be the moze diligent to pray to haue helpe, when he perceiueth his owne weakenesse: and doubtlesse at length, the weake man by the strong **GOD** shall be brought to this point, that he shall in al troubles & aduersities say with the Prophet, If I should goe through the shadowe and daungers of death, I would not feare what troubles soeuer happen. And he sheweth his good assurance in the text that followeth, which is the first part of this holy and blessed Hymne.

¶ The first part of the Psalm.

Whereby the troubles of Gods elect be overcome.

The fourth verse continued: and the fifth verse expounded.

For thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me, against the that trouble me, thou hast annoynted my head with oyle, and my cup shall be full.



Seeing thou art with me, at whose power and will all troubles goe and come, I doubt not but to haue the victorie and ouerhand of them, howe many and daungerous so euer they be, for thy rod chasteneth me when I goe astray, and thy staffe stayeth me when I should fall. Two things most necessarie for me (good Lord) the one to call me from my fault and error, and the other

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other to keepe me in thy trueth and veritie. What can be moze blessed, then to be susteined and kept from falling by the staffe and strength of the most highest? And what can be moze profitable, then to be beaten with his merciful rod, when we goe astray? For, He chasteneth as many as he loueth, and beateth as many as he receiueth into his holy profession. Notwithstanding, whilest we be here in this life, he feedeth vs with the swete pastures of holssome herbes of his holy word, vntill we come to eternall life, and when we put off these bodie, and come into heuen, and knowe the blessed fruition and riches of his kingdome, then shall we not only be his sheepe, but also the guesstes of his euerlasting banquet. The which (Lorde) thou settest befoze all them that loue thee in this worlde, and doest so annoynt and make glad our mindes with thine holy spirite, that no aduersities nor troubles can make vs soerie.

In this first part the prophet declareth the old saying amongst wise men, *Non minor est virtus quam querere parta tueri*, that is to say, It is no lesse maiestrie to keepe the thing that is wonne, then it was to winne it. King David perceiueth right well the same, and therefore as befoze in the Psalm he said, The Lorde turned his soule, and lead him into the pleasant pastures, whereas vertue and iustice reigned, for his names sake, and not for any righteousness of his owne: so saith he now, That being brought into the pastures of trueth, and into the fauour of the almightie, and accounted and taken for one of his sheepe, it is onely GOD that keepeth and mainteineth him in the same state, condition, and grace. For he could not passe through the troubles and shadowe of death (as he & al Gods elect people must do:) but only by the assistance of God, and therefore he saith,

faith, he passed through al peril, because he was with him. Of this part of the Psalme we learne, that all the strength of man is unable to resist the troubles and persecutions of Gods people, and that the grace and presence of God is able to defend his people, and nothing but it. Therefore doth Saint Paule bid the Ephesians be strong through the Lord, and through the might of his strength, for he saith, that Great and Ephes. 6.
 many be our aduersaries, strong and mightie, which goe about not onely to weaken vs, but also to overcome vs, & we of our selues haue no power to withstand. Therefore he willeth vs to depend and stay onely vpon Gods strength. And Saint Peter also, 1. Pet. 5.
 when he hath declared the force and malice of the diuell, he willeth vs to resist him strongly in faith. And Saint John saith, that This is the victorie that 1. Iohn. 5.
 ouercommeth the world, euen our faith. And our saviour Christ, when the time was come that he should depart out of the world corporally, and perceiued howe maliciously and strongly the diuell and the world were bent against his disciples, that he should leaue in the world as sheepe amongst wolues, and howe little strength his poore flocke had against such maruellous troubles: he made his most holy and effectuell prayer for them present, and them in trouble, and likewise for vs that be nowe, and also in trouble in this sorte: *Pater sancte serua eos, per nomen* Matth. 10.
tuum, quos dedisti mihi, &c. That is to say, Holy father, keepe them for thy names sake, whome thou hast giuen me.

Here hath euery one of Gods people suche learning, as teacheth that our help is only in the name Psal. 120.
 of the Lorde, who made heauen and earth. And in this learning we shall vnderstand two necessarie lessons. The first, that none can defende vs,
 but

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but God alone, who is our protectour and none but he. And by this learning, he will beware to aske or seeke helpe any other where, sauing of God, as we be instructed by his holy word. And herein we honour him, to knowe and confesse, that there is none that can preserve nor saue vs, but he alone. The other lesson is, that our conscience vnderstanding that God can and will helpe vs, shall cause vs in all trouble to commend our selues vnto him, and so moze strongly and patiently beare & suffer all troubles and aduersities, being assured that we shall overcome them thzough him, or else be taken by them from this world, into a world whereas is no trouble at all. So said this holy Prophet and King Dauid, If I walke in the shadow of death, I wil not feare, for thou art with me. Nowe in that he saith (he will not feare) he meaneth not that a man may see and suffer these perils without all perils: (for then were a man rather a perfect spirite, then a mortall creature:) but he meaneth that feare shall not overcome him. For Chziste him selfe feared death, neyther is there any man that shall suffer imprisonment for Chzistes sake, but that he shall feelee the paines: nevertheless, Gods spirit shall giue strength to beare them, and also in Chziste to overcome them. There is no man that can haue faith, but sometimes, and vpon some occasion, it may be troubled and assaulted with mistrust: no man such charitie, but that it may be, yea and is troubled with hatred: no man such patience, but y it may at times feelee impatience: no man such veritie, but that it may be troubled with fallshode: howbeit, in the people of God, by Gods helpe, the best overcommeth the worst, and the vertue the sinne. But in case the worst preuaile and overcome, the man of God is neuer quiet, vntill he be
restored

restored vnto God againe, & vnto the same vertues, that he lost by sinne: as ye may see in this king by many of his Psalmes, that he beleued, and found God to defend him, howe so euer his state was, and therefore attributeth vnto him the whole victorie & prayse of his deliuerance, saying: Thou art with me, and doest ouercome.

But nowe the Prophete declareth, howe and by what means God is with him, and doth deliuer him from all troubles. And this means of Gods presence and defence, he openeth by diuers Allegories and Translations, wonderfull meete and apt to expresse the thing that he would shew to the world. The first Translation or Allegorie, he taketh of the nature of a rod: the second, of a staffe, and saith, They did comfort him and defend him: the third, he taketh of a table, which he saith the great shepheard prepared before his face, against as many as troubled him: the fourth, he taketh from the nature of oyle, and of a cup that was alwayes full, wherewith he was not onely satisfied, but also ioyfully replenished in all times, and all troubles whatsoever they were. By the rod, is many times in the scripture vnderstanded the punishment and correction that God vseth, to cal home againe, & to amend his elect & beloued people, when they offend him: He punisheth them, and yet killeth them not, he beateth them, vntill they know their faults, but casteth them not away: as he saide to king Dauid, that whē he dyed, his kingdom should come vnto one of his own children: & in case he went astray from his lawe, he would correct him with the rod of other Princes, and with the plagues of the sonnes of men, but my mercy (saith God) I will not take from him, as I did from Saule. This same manner of speache may ye reade also in his. 89.

2. Reg. 7.

C.

Psalmē,

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Prou. 10.

Prou. 12.

Psal. 119.

Psal. 1.

Apoc. 12.

4. Reg. 18.

Esa. 10. 14

28. 39.

Ezech. 29.

Psalmes, and in the Proverbes of his sonne king Solomon ye haue the same doctrine: He that wanteth a heart, must haue his backe beaten with a rod. And in the same booke he saith, He that spareth the rod, hateth the childe. So doeth king David here confesse, that it is a very necessarie and requisite way, to keepe the sheepe of God from perishing, to be chastened and corrected when they were wanton, and will not heare the voyce of their shepheard. And it is the part of euery wise godly man, to loue this correction and chastisement of the Lord, as Solomon saith; He that loueth discipline and correction, loueth knowledge: he that hateth to be rebuked, is a foole. And king David saith, It is to my great good commoditie, that the Lorde chasteneth me. This rod of correction, David saith, is one of the instruments and meanes, wherewithall God preserveth his sheepe from straying. Nowe in the scripture sometimes the rod is taken, not for a correction that amendeth a man: but for the punishment and utter destruction of man, as David saith of Christ: Thou shalt breake them with an yron rod: and in the Apocalypse ye may see the same. But I will speake of the Metaphors and Translations none other wise, then David doeth vse them in this place, for his purpose.

The staffe which he speaketh of in the scripture, is taken for strength, power, and dominion: which staffe is spoken of, as ye may see, in the bookes of the Kinges, howe the Embassadors and men of warre sent from the king of the Assyrians to Ezechias at Hierusalem, called the strength & power of the Egyptians, and also of the almightie God, a staffe of reede, and a broken weapon, not able to withstande the king of the Assyrians: and of suche manner of speech

speech ye may reade many times in the Prophetes. But in this place Dauid confesseth, that the staffe of the Lord, that is to say, Gods power, is so strong, that nothing is able to ouercome it: his wisdom is such, that no man can make it foolishnesse: his trueth is so true, that no man can make it false: his promise is so certaine and sure, that no man can cause him to breake or alter it: his loue is so constant, that no man can withdraw it: his prouidence is so wise, that no man can beguile him: his care is so great for his flocke, that they can want nothing: his folde is so strong, that no beast can breake it: he letteth his sheepe so in and out, that no man can deceiue him: he hath suche a care of all, as he neglecteth not one: he so loueth the one, that he hateth not the other: he so teacheth all, as none is left ignorant: he so calleth one, as all should be aduertised: he so chasteneth one, as all should beware: he so receiueth one, as all should take hope and consolation: he so preserveth one, as all the rest may be assured, that he useth his staffe and force to comfort one king Dauid (as he saith, Thy rod and thy staffe, they comfort me,) as all other should assure them selues to be safe vnder his protection.

In this Metaphoze and Translation, vnder the name of a staffe, king Dauid hath declared the power of God to be such, that in case he should passe by and through thousandes of perilles, he would not care, for **G D D** is with him with his rodde and staffe.

Then he setteth forth the thirde Allegorie, and expresseth an other meanes, which God useth for the defence and consolation of his poore sheepe, and saith, that **G D D** hath prepared a table in his sight, against all those that trouble him. By the

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name of a table, he setteth forth the familiar, and (in manner) fellowlike loue, that the God omnipotent hath towarde his sheepe, with whome he vseth not only friendship, but also familiaritie, and disdaineth not (being the King of Kings) to admit and receiue vnto his table, vile and beggarly sinners, scabbed &

The friend
ship and
familiari-
tie of God
the heu-
enly shep-
heard to-
wardes his
sheepe.

2. Reg. 9.

rotten sheepe. That friendship and familiaritie is meruellously set forth in this, that he made a table for Dauid: as though Dauid had saide, Who is he that can hurt me, when the Lorde of Lordes doeth not onely loue me, but admitteth me to be alwayes familiarly in his companie? The same manner of speache is vsed of king Dauid, towarde Amnon, when he saide he shoulde not only haue the fieldes againe of Saule his grandfather, but also be entertained at his owne table, that is to say, vsed friendly, honourably, and familiarly. This worde (Table) is diuersly otherwayes taken many times in the Scripture, but in this place it is neere to the mind of king Dauid, to take it in this signification that I haue noted. And our Sauour Christe taketh it in the same signification, in Saint Lukes Gospell where he saith, his disciples shall eate with him at his table in the kingdome of God.

The fourth meanes that the heauenly shepheard vseth in keeping of his sheepe, the Prophete setteth forth vnder the name of oyle, and a full cuppe. In the worde of God these wordes haue also comfortable significations and meanings extending to Dauids purpose. Isaac, when he had giuen the blessing from Elau to Jacob, sayde to Jacob, God shall giue thee of the deaw from heauen, and from the fruitfull ground thou shalt haue aboundance of corne, of wine, and oyle, &c. By the which blessing, he meaneth that Jacob shoulde lacke nothing to serue his
needs,

Gen. 27.

hedes, and to make him merrie. And if we take David that he meaneth by (Oyle) as Isaac did, that at the Lordes table was all plentie, myght and solace, we take him not amisse: for so many times oyle is taken for consolation and ioy in the Scriptures. When Christe had purged the hurt mans woundes, first with smarting wine, he afterwarde put into them sweete oyle, to ease the smarte and sharpnesse of the wine. And so likewise saith our saviour Christ to Simon the Pharisee, that gaue him meat enough to his dinner, but gaue him no myght: Since I came into thy house, thou gauest me no water for my feete, nor oyle for my heade, this poore woman neuer ceased to wash my feete with the tears of her eyes, and to annoynt them with oyle. But in many Psalmes king David useth this word (Oyle) to signifie the holy Ghost, as when he speaketh of our Saviour Christe: Thou hast loued iustice and hated iniquitie, therefore hath God annoynted thee with the oyle of ioye aboue thy fellowes. And this oyle is not the materiall oyle that kings and priests were annoynted withall in the old time of the lawe, of whose consecration we reade in the booke of the Leviticus: but this is the oyle by whose efficacy, strength and power, all things were made, that is to say, the holy Ghost. And in his 89. Psalme, he speaketh of the oyle in the same signification. Therefore I take king David here, when he saith, God hath annoynted his head with oyle, that God hath illuminated his spirite with the holy Ghost. And so is this place taken of godly men, his head taken for his minde, and oyle for the holy Ghost. And as oyle nourisheth light, mitigateth labours and paines, and embellisheth the countenance: so doth the holy Ghost nourish the light and knowledge of the minde, replenisheth

Luke. 10.

Luke. 7.

Psal. 45.

Psal. 89.

The work of the holy Ghoste in the hearts of the faithfull.

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2. Pet. 2.

Matth. 26.

Plal. 16.

Cheth it with Gods giftes, and reioyce the heart: therefore the holy Ghoste is called the oyle of mirth and consolation. And this consolation commeth vnto king Dauid, and to all Gods liuely members, by the meanes of Christ, as Saint Peter saith: We be people chosen, and a princely priesthoode, &c. By the word (Cup) in this verse he meaneth, that he is fully instructed in all godly knowledge, to liue virtuously and godly for the time of this mortall life, and so is the cup in the scripture taken for any thing that can happen vnto vs, whether it be aduersitie or prosperitie, for they be called cuppes: as Christ said of his death, Father, if it be possible, take this cuppe from me. And Dauid in the 16. Psalm vseth it for mans prosperitie in God: The Lord (saith he) is the portion of mine inheritance, and of my cuppe. And therein he speaketh in the name of Christ, whose inheritance is the whole number of the faithfull, and saith, that His inheritance which is the Church, by Gods appointment is blessed and happie, for no aduersitie can destroy it. This is meant by Dauids words (The rod, the staffe, the table, the oyle, and the cup:) and he vseth all these wordes, to declare the carefulnesse, loue, and defence of God towarde miserable man. And he could the better speake thereof vnto others, because he had so many times felt, and had experience that God was both strong and faithful towards him in al time of daunger & aduersitie.

And here is to be noted, that the daungers that man is subiect vnto in this life, be not alone such as heretofore king Dauid hath made mention of, as sicknesse, treason, sedition, warre, pueritie, banishment, and the death of the body: but he felt also (as euery man of God shall feele and perceiue) that there be greater perills and daungers that man standeth in

in leopardie of, then these be, by occasion of sinne, the
 mother of all mans aduersitie. Sinne bringeth a
 man into the displeasure and indignation of God, What sin
 the indignation of God bringeth a man into the ha- bringeth a
 tred of God, the hatred of God bringeth a man into man vnto.
 despaire and doutfulness of Gods forgiveness, des-
 paire bringeth a man into euerlasting paine, and e-
 uerlasting paine continueth and punisheth the dam-
 ned creature with fire neuer to be quenched, with
 Gods anger & displeasure which can not be reconcil-
 led nor pacified. These be the troubles of al troubles,
 & sorrowes of al sorrowes, as our saviour Christ de-
 clareth in his most heavenly prayer in S. John, Non Ioha. 17.
rogo vt tollas eos a mundo, sed vt serues eos a malo. That
 is to say, I do not (saith Christ to his heavenly Father)
 pray, that thou shouldest take those that I pray for
 out of the worlde, but that thou preserve them from
 euil. And in this prayer he hath wonderfully taught
 vs, that a Christian man is subject to two troubles,
 one of the body, and an other of the soule, one of
 the worlde, and another of the diuill. As for the
 troubles of the worlde he saith, It is not so expedient,
 that Christian men be deliuered from them, least in
 idleness we should seeke our selues, and not God, as
 children of Israel did: but this he knewe was most
 expedient, that the father should preserve vs in the
 midst of these troubles with his help, Non alio modo,
 transgression of his holy lawes: & this he assured his
 disciples of, & al other that put their trust in him: not
 that they should in this life be preserved & kept from
 troubles and aduersities: but that the heavenly fa-
 ther should alwayes giue vnto vs, such strength
 and helpe against all the enemies of God, and
 mans saluation, that they should not be overcome
 with troubles, that put their trust in him.

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For God suffereth and appointeth his to fight and
 make warre with sinne, and with all troubles and
 sorowes that sinne bringeth with it: but God will
 neuer permit his, to be deadly and mortally wound-
 ed. It is therefore expedient that man knowe who
 be his greatest foes, & do worke him most danger.
 There be diuers Psalmes, wherein he setteth
 forth the perill that he was in, as well in his body
 as in his soule: as when he complaineth of his ban-
 nishment, amongst not onely cruell people, but also
 vngodly, that sought to take both his mortall life
 from him, and also his religion and trust that he had
 in Gods worde. Wherefore he compareth them to
 the Tartarians and Arabians, men without pitie or
 religion. And the like doth he afterwards in another
 Psalm, where as giuing thanks for his deliuerie,
 he saith, that sinners trod vpon his backe, and ma-
 ny times warred against him, and he should haue
 bene ouerthrowne, if God had not holpen him.
 Wherein he speaketh, not onely of battell with the
 sinners against the body, but also of heresie and false
 doctrine against the soule. As ye may see holue Sena-
 cherib and Iulius the Apostata, two Emperours,
 sought against the people of God, not onely to take
 from them their liues: but also their religion and
 true honouring of God. And of all battelles that
 is the cruelllest, and of all enemies the principall;
 that would take the soule of man from Gods worde,
 & bring it to the word of man. And that persecution
 & trouble openly against Gods word continued many
 yeres, untill Christ was preached abroad, & priuers
 made Christians. Then thought the diuell his king-
 dome to haue bene ouerthrowne, and Christian men
 might liue in Christs religion, without any trouble
 or warre for religion: howbeit at length for sinne,
 the

the diuel entered by subtile meanes, not onely to corrupt true religion, but also persecuted the true professors thereof vnder the name of true religion, and therein vbled a meruellous policie and craft, by men that walked inordinately amongst the Christians hemselfes. From whose companies, sectes, and conuersation, S. Paule willed vs to refraine by these wordes: Wee commaund you brethren in the name of our Lord Iesus Christ, that ye refraine from every one that is accompted a brother, that vseth himselfe inordinately, and not according to the institution he receiued of vs. And because ye haue not taken heed of this holy commaundement, and kept your selues from danger and peril of heresie, sinne, idolatrie, and superstition, by the rod and staffe of God, nor haue not eaten your meate of religion at Gods table, nor your mindes haue bene annoynted with the holy Ghost, (as Dauid in this Psalm saith that he was against all troubles, by these meanes, defended and maintained, that no perill of the bodie by the sword, nor perill of y^e soule by false doctrine could hurt him:) therefore marke a little, and see the daungers that haue hurted both you and your conscience also, not like to be healed (as farre as I can see) but more hurt hereafter. For the way to heale a man is to expell and put away sicknesse, and not to increase and continue the sicknesse. From whome thinke ye that S. Paule commaunded you to refraine in the name of our Lord Iesus Christ? He saith, From him that be- haueth himselfe inordinately. Who is that thinke ye? S. Paule saith, He that ruleth not himselfe after the rule and institution that he himselfe had taught the Thessalonians. So y^e we must refraine then from all such, as confoyme not them selues to y^e institution of S. Paule: yea, although he be an angel from heauen.

2. Thes. 3.

Galar.

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Ezech. 24.
Actes. 20.

This departure from such as haue ruled and put forth errors and lies, is not newe, but hath bene used in England of English men, more then twentie yeares since we departed from the sea of Rome, for the ambition of the Romish bishops that transgressed both this ordinance of S. Paul and also of Christ. Of the which deadly and pestilent ambition, the prophet Ezechiel prophesied, and so did also S. Paule, if prophesies by God, and commaundements by his holy Apostles had any thing preuailed in our dull and naughtie heartes. Read the places, & see your selues, what is spoken of such a wicked sheepeheard. I doe put you in minde of this wicked sea, because I do see, that contrarie to the word of God, contrarie to the lawes of the realme most godly against the Popes supremacye, against all our othes that be Englishmen, and against all the old godly writers: this Antichrist & member of the diuel, is not vnlike to haue the regiment of your soules againe, which God forbid. I doe exhort all men (therefore) to beware of him, as of one that came naughtily to such usurped authoritie, and whose authoritie is not onely the trouble of all Christian realmes and prynces, but also of all Christian soules. And as he hath bene alwayes a trouble vnto the one, so hath he bene a destruction to the other: as I will a little declare vnto you, that ye may know him the better, and so by the rodde and staffe of Gods word, defende your selues from him.

The Greeke Church for this ambition of the Romish bishop, separated her selfe from the Church of Rome, and would not haue to do with her. For after that the Greekes knewe, that the bishops of Rome ment to take from them their liberties, they would not indure it: yet did the Romish bishops alwayes, to come

to come to the supremacie, picke quarels and matters
 to fall out vpon, first with the Clergie and then with
 the Laitie. Platina writeth holwe Pius bishop of
 Rome, beeing deceiued by one Hermes a very euill
 man, began a new order about the keeping of Easter
 day, and altered the time that the Apostles and their
 disciples vsed, vntill Pius dayes, which was to cele-
 brate and kepe the day of the resurrection of our Sa-
 uiour Chyist the fourteenth moone of y first moneth,
 which is with the Jewes our March. And although
 it be wel done to keepe it vpon the Sunday, yet was
 this an horrible presumption vpon so light a cause,
 to excommunicate the Greeke Church, and to make
 diuision where before was vniou. It came to passe
 in Victors tyme the first, which was about the yeare
 of our Lord fwo hundred, and in the tyme of Irenus,
 the bishop of Lugdone the disciple of John the Euan-
 gelist, this Victor would haue reformed the Greeke
 Church, & proceeded with excommunication against
 it, had not Irenus letted it: yet was it the elder
 Church, and had continued in the doctrine of the A-
 postles from Chyistes tyme, and had John the Euan-
 gelist amongst them for the space of threescore and
 eight yeares after Chyistes ascension. And notwithstanding
 the Greeke Church was the elder Church:
 yet the Romane Church to be equall with them, ac-
 cording to the doctrine of Chyist and his Apostles, &
 also according to the decre that was made in the ge-
 nerall Counsell at Nice. And the Greeke Church ne-
 uer contented with the Romish Church for the Su-
 premacie, vntill a proud and arrogant Moncke that
 feigned humilitie, was preferred to be bishop of Co-
 nstantinople, which came to such arrogancie of spirit,
 that he would haue bene taken for the vniuersall
 head of y Church: which was a very marke to know
 that

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Antoni-
nus histor.
tit. 13. 3.
27. 13.

Distinct.
99. nullus.

Antoni-
nus tit. 12.
cap. 3.

that he was of Antichrist, and not of Christ, as Gregorie the great writeth to Constantia the Emperesse, and at length this proud Monke at a Synod kept at Constantinople, created himselfe the vniuersall head of the Church. Although before his time one Menna, and other archbishops of Constantinople, for the dignitie of the imperial state being there, were called vniuersal Patriarches: yet that was by name alone, and without execution of authoritie in any foreigne bishopricke or Church. But such was the ambition of these bishops, that walked (as S. Paule saith) inordinately, that they would haue the head and principalitie of religion and of the Church, at Constantinople, because there was the head and principalitie of the worldly kingdome, and so they began betime to confound the ciuill policie, with the policie of the Church, vntill they brought themselves not onely to be heads of the Church, but also Lords of all Emperours and kings, and at the last of God and Gods word: as ruthfully it appeareth in mens conscience at this present day. Which abomination and pride Pelagius the second bishop of Rome, both spake and wrote against, and would that he nor any man els should haue the name of a generall bishop. And S. Gregorie doeth confirme the same godly sentence of his predecessour Pelagius, and would not, when he was commaunded by the Emperour, whome Iohn the bishop had abused, take the Archbishop of Constantinople for the vniuersall head, nor condescend vnto the Emperours commaundement, and wrote to the Emperesse that it was contrarie to the ordinance of Christ and his Apostles, and contrarie to the Counsell of Nice. He said also, that such new arrogancie was a very token, that the time of Antichrist drew nigh. And Gregorie did not onely write
and

and speake against this arrogancie and pride; but suffered also great danger (as Platina writeth,) and so did al Rome by the Lombards that Mauricius the Emperour made to besiege Rome, because Gregorie refused to obey the Archbishop of Constantinople as the head of the Church.

But although Pelagius, Gregorie, and other godly men, detested and abhorred this wicked arrogancie to be the vniuersall head of the Church: yet the bishop of Rauenna, began amongst the Latines to prepare the way to Antichrist, as Paulus Diaconus saith, and separated himselfe from the societie of other Churches, to the intent he might come to bee a head himselfe. But what at length came of it, Platina writeth. And within a short time after, Boniface the third being the bishop of Rome, about the yeare of our Lord sixe hundred and seuen, Phocas the Emperour iudged him to be head of the Church, against both the bishop of Constantinople, & also of Rauenna, and such a sentence was meet for such an arbitrouer. Phocas was a wicked man, a couetous man, an adulterer, and a traiterous murtherer of his Lord & maister Mauricius: and this man to make God and the Romans amends, gaue sentence that the bishop of Rome should be the vniuersal head of the Church. But here was contemned the sentence and doctrine of Christ and his Apostles, and also the decrees of the holy Counsell of Nice. And no meruell: for they condemned both partes of arrogancie and vsurpation, and not only these Counsels, but all other for many yeares, which decreed, that although one seate was named before the other, yet the bishop of the principall seate should not be the chiefest priest, or head of the rest, but onely he should be called, The bishop of the chiefest seate. And how much it is against S. Cyprian,

De gestis
Longo-
bard. lib. 3.
cap. 12.

In Leon. 2.

Platina in
Bonifac. 3.
Paulus
Diaconus
de gestis
Long. lib.
4. cap. 11.

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De simpli-
citate cle-
ricorum.

prian, they may see that wil read his woꝝks, and al-
so against S. Hierome. But what lawe can rule wic-
kednesse?

This wicked sea contended stil after Phocas had
giuen sentence with it for the supremacie, yet were
the bishops of Rome allwayes subiect to the Empe-
rours, as well of Constantinople as of Fraunce, for
the time of their reigne: yea, foure hundred yeares
and odde, after the iudgement of Phocas, they were
in this obedience, and were made by the Emperours,
vntill the time of Gregorie the seuenth, who in the
time of great sedition, translated the Empire into
Germanie, and neuer vled iurisdiction in Empe-
rours and kinges, nor yet in the citizens of Rome:
but onely desired to haue all bishoppes causes to be
discerned by the sea of Rome, yet could not obtaine
so much at those dayes: as appeareth by the Coun-
sell of Africa, whereas Boniface the first, could not
obtaine with craft, nor with his lyes, that he made
of the Cannons decreed in the Counsell of Nice, to
haue causes deferred to the sea of Rome. And as for
this name (Pope,) was a generall name to all bi-
shopps, as it appeareth in the Epistles of Cyprian,
Hierome, Augustine, and of other old bishoppes and
doctours, which were moze holy and better learned,
then these latter ambitious and glorious enemies of
Christ & Christes church. Read the text, *Distinct. 50.*
C. De eo tamen, &c. Absit. And there shall ye see,
that the Cleargie of Rome, in their letters, called
Cyprian Pope, and Clodoueus the king of Fraunce
named the bishop of Rome, as he did other bishopps,
A bishoppe.

To be cal-
led Pope,
was at the
first, gene-
rall to all
bishops.

Histor. lib.
2. cap. 27.

This was the state of the primatiue Church,
which was both neere vnto Christ in time, and like
vnto him in doctrine, and kept S. Pauls equalitie,
where

Gal. 2.

Where as he saith, He was appointed amongst the Gentiles, as Peter was amongst the Jewes. And although the bishops in the time of Constantine the great, obtained that, amongst bishops, there should be some that should be called Archbishops and Metropolitanes: yet, all they were not instituted to be heades generally of the Church, but to the ende they should take more paines, to see the Church well ordered and instructed: and yet this preeminence was at the libertie and discretion of princes, and not always bound vnto one place and one sort of prelates, as the wickednes of our time beleueth: as ye may see in the Counsels of Calcedon and Africa. So that it is manifest, this superiour preeminence is not of Gods lawes, but of mans, instituted for a ciuil policie: and so was the church of Constantinople equal with the Church of Rome. And in our dayes Erasmus Roterodame writeth and saith, this name (To be high bishop of the world) was not knowen to the old Church: but this was used, that bishops were all called Highe priestes: and that name gaue Urban the first vnto all bishops, as it is written in *Distinct. 59. cap. Si officia. Anno Dom. 226.* But as for one to be head of all, it was not admitted. And the Graeke Church did neuer agree to this wicked supremacie, nor obeyed it, vntill the yeare of our Lord one thousand two hundred and two, compelled therevnto by one Baldwine, that brought the Frenchmen by the helpe of the Venetians vnto Constantinople, to restore one Alexius vnto the Empire, vpon this condition, that he should subdue the Graeke Church to the Church of Rome. But this came to passe, that the Pope, neuer after he had gotten by almes and helpe of princes to be ouer them, passed one iote for the Emperour of Constantinople, further then he serued

Con. Ni-
cen. cap. 6.

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serued his turne. So that ye may see both his beginning and proceedings to be of the diuel, which if ye kill not with the staffe of Gods woord, and beate him from your conscience, he will double kill your soules.

Nowe within one hundred and fiftie yeares after Phocas had made the bishop of Rome head of the Church, the bishop of Rome contemned the Emperour of Constantinople, and deuised to bring the empire into Fraunce, and to giue the king of Fraunce the same authoritie ouer h^e bishop of Rome, that befoze the Emperour had, as it appeareth in Charles the great, and his successours a long time: and yet was the bishop of Rome vnder the princes, and not (as he is now) an idol exempt from all order and obedience. For princes made the bishops of Rome, and all other bishops within their realmes, and so continued the making of the Pope in the Emperours authoritie, vntill it was about the yeare of our Lord one thousand one hundred & tenne. After that Henric the fift being soze molested by sedition moued against him by the Pope Paschalis the second, was constrained at length to surrender his authoritie vnto him, who turned the face of his bishopricke into manifest warres. What followed when h^e Pope was thus free, and liued without obedience to the Christian Magistrates, I will not in this treatise make mention, but put you in remembraunce that for certeintie there followed such trouble amongst Christian princes, as neuer was befoze, as it is to be scene by the doing of the wicked man Gregorie the seuenth, who toke then vpon him to haue authoritie to vse two swordes, the spirituall and the temporall, in so much that Henric the fourth was compelled threescore and two times to make warre in his

Hee meaneth here
authoritie
to electe
bishops, &
to haue
power of
bothe
swords.

his life, by the meanes of the bishop of Rome. And as it is written, this wicked bishop stirred vpp the Emperours owne brother in lawe Radulphus the Duke of Sueuia to warre against him, and sent him a crowne of Golde with this verse grauen in it, *Petra dedit Petro, Petrus diadema Radulpho*. That is to say, Christ gaue the Empire to Peter, Peter giueth it to Radulphe. Meaning that Chziste had giuen the Empire worloly to the bishop of Rome, and he gaue it to Radulphe. We may see what a rodde the Emperours made for their owne taylor. For, after they had made the bishop of Rome head of the Church, the bishops made themselues shortly after the heades of Emperours and kings. A iust plague of God for all them that will exalt such to rule, as God said should be ruled.

Alberus
Cranzius
ecclesiast.
histor. li. 6.

These bishops be not onely proude, but also vnthankfull. For whereas all the worlde knoweth the bishops anthozitie to come from the Emperour in worloly things, and not from God, but against God: this monster Gregorie the seventh saide, that Christ gaue him the Empire of Rome, and he giueth it to the Duke of Sueuia Radulphe, to kill his good brother Henrie the fourth. He that will know more of this wicked man, and of his brethren bishops of Rome, let him read Benno the Cardinal that writeth in his historie of the Popes, that he saw of Iohn the twentieth, Benedict the ninth, Siluester the third, Gregorie the sirte, Loo the ninth, Alexander the seconde. But in his olde dayes he sawe and writeth horrible & execrable thinges of Gregorie the seventh. Yet was Englande free from this beastie of Rome then, in respecte of that it was before the idol was expelled in king Henrie the 8. time. But Alexander the third, neuer rested to moue men to sedition, until

Abbas V.
pergensis
in suo chro-
nico.

Platina in
Alex. 3.

¶

such

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such time as King Henrie the seventh was content to be vnder him as other were: And all this suffered England for Thomas Becket the Popes Martyr.

When they were crept vp into this high authoritie, all their owne creatures bishops of their secte, Cardinals, priestes, monkes, and friers, could neuer be contented to be vnder the obedience of the princes; and to say the trueth, princes durst not (in manner) require it, for they were in danger of goods and life. And y^e Emperour Henrie the seventh, was poysoned by a monke, that poysoned the idol of the Masse, both a god and minister meete to poyson men, and both of the Popes making. And what conscience did they make of this thinke ye: Doubtlesse none at all, for the Pope saith, and so do al his children, that he can dispense, and absolue themselves, and al men, from what othes soeuer they haue made to God or man. This enimie, with his false doctrine, is to be resisted and ouercome by the word of God, or els he wil destroy both bodie and soule. Therefore, against all his craftes and abominations, we must haue the Rodd, the Staffe, the Table, the Dyle, & the Cup that Dauid speaketh of, in a readinesse to defend our selues with all. Now followeth the last part of this holy Hymne.

The seventh part of the Psalme.

What the ende of Gods troubled
people shalbe.

THE SIXT VERSE.

Thy louing kindnesse shal followe me all the dayes
of my life, and I will dwell in the house of the
Lord for euer.

I will



I Will in the midst of all troubles be strong and of good cheere, for I am assured, that thy mercie and godnesse will neuer forsake me, but will continually preserve me in all dangers of this life: and when I shall depart from this bodily life, thy mercie will bring me into that house of thine eternal ioyes, whereas I shall liue with thee in everlasting felicitie.

Of this part we learne, that the dangers of this life, be no more then God can and will put from vs, or preserve vs in them, when they come vnto vs without danger: also that the troubles of this world be not perpetuall nor damnable for ever, but that they be for a time onely sent from God, to exercise and proue our faith and patience. At the last we learne, that the troubles being ended, we begin and shall continue for ever in endlesse pleasure and consolation, as David sheweth at the end of his Psalm. So doeth Christe make an ende with his disciples, when he hath committed them, for the time of this life, to the tuition of the heavenly father, whiles he is bodily absent: he saith at length they shall be where he is himselfe in heauen for ever. For in this life, all be it the faithful of God, haue consolation in Gods promises, yet is their ioy very darke and obscure, by reason of troubles both without and within: outwardly by persecution: inwardly by temptation. Therefore, Christ desireth his father, to lead and conduct his Church in trueth and veritie, whiles it is here in fight & persecution with the diuel, vntill it come to a perfect and absolute consolation, where as no trouble may molest it. For then, and not before (to what perfection soeuer we come) shall wee be satisfied, as David saith: The plentifulnesse of

Psalm. 16.

It is.

pleasure

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pleasure and ioy is in the sight and contemplation of thee, o Lord. For, Then shal the minde of man fully be satisfied, when he being present, may presently behold the glorious maiestie of God: for God hath then al ioyes present to him that is present with him, & then man knoweth God, as he is knowen of God, These ioyes in the end of troubles, should giue the troubled man the moze courage to beare troubles patiently, and be persuaded (as S. Paule teacheth,) that The troubles of this present life, be not worthie of the ioyes to come, whiche shall be reuealed to vs, when Christ commeth to iudge the quick and the dead. To whome with the father and the holy Ghost, be all honour and praise, world without end. Amen.

2 Cor. 13.

Rom. 8.



An ex-



AN EXPOSITION
vppon the 62. Psalme, made by
the constant Martyr of Christe, Maister
JOHN HOOPER, Bishop of Glo-
cester and Worcester.

THE ARGUMENT.

THe Prophete in this Psalme doeth declare (by his owne experience,) how the trueth of Gods worde, and such as fauour and followe the same, be esteemed and vsed in the worlde, of worldly men: the trueth it selfe reiected: and the louers thereof slandered and persecuted. And seeing trueth and true men before the Prophetes time, in his time, and after his time, were thus miserably afflicted: in this psalme he writeth his own condition and miseries, with certeine and most comfortable remedies, whiche wayes the afflicted person may best comforte him selfe, and passe ouer the bitterness and daungers of his troubles, and suffer them, as long as God layeth them vppon him, patiently. So that whosoever from the feeling of his heart can say this Psalme, and vse the remedies prescribed therein, by the spirite of God: doubtlesse he shall be able to beare the troubles bothe of the diuell and man patiently, and contemne them strongly.

¶ The partes of the Psalme be in number generally two.

- 1 In the first is conteyned: how that the fauour of God, and his helpe, is able to remedie all aduersities.
- 2 In the second is conteyned: how that the fauour of man, and his helpe, is able to redresse no aduersities.

The first part comprehendeth eight verses of the Psalme.

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The second part conteyneth the other foure verses that next followe to the end of the Psalme .

¶ These two generall partes doe containe
more particular partes in them , in
number sixe.

- 1 First what is to be done , by the Christian man, that is afflicted.
- 2 The seconde parte sheweth, why the troubled man in trouble, looketh for helpe of God.
- 3 The third parte declareth, how suddenly God can destroy the persecuters of the trueth.
- 4 The fourth part conteyneth the repetition of the first and the second part, with more causes shewed: why patiently trouble is to be borne , and faithfully to be beleened, that God can and will remedie it.
- 5 The fift part declareth, that mans power is not to be feared, nor his friendship to be trusted unto : for no man is able to damne or save.
- 6 The sixte parte setteth forth , how that God hath promised to helpe the afflicted : and will assuredly performe it.

¶ The Psalme with the partes before named,
where they beginne: and where
they ende.

1 My soule truely wayteth still vpon God.

The first parte teacheth a man to flie vnto God
in the time of oppression and trouble.

2 For of him commeth my saluation. He verily is
my strength and my saluation: hee is my defence, so
shall I not greatly fall.

The second part of the Psalme that declareth, why the
troubled

troubled man trusteth in God.

3 How long will ye imagine mischief against euerie man? Ye shalbe slayne all the sorte of you: yea as a tottering wall shall ye be, and like a broken hedge.

4 Their deuise is onely how to put him out, whom God will exalte: their delight is in lyes: they giue good wordes with their mouth, but curse with their heart. Selah.

The thirde parte of the Psalme: wherein is shewed, that suddenly the persecuters of the innocent shall perish.

5 Neuerthelesse, my soule wayt thou stil vpon God for my hope is in him.

6 He truly is my strength, and my saluation, he is my defence, so that I shall not fall.

7 In God is my health, and my glorie, the rocke of my might: and in God is my trust.

8 O put your trust in him always (ye people) powre out your harts before him, for God is our hope. Selah.

In these foure verses is conteyned the fourth part: wherein is mentioned the repetition of the two first verses.

9 As for the children of men, they are but vaine, the children of men are deceiptfull vpon the weightes they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robberie, giue not you selues to vanitie: if riches increasc, sette not your heartes vpon them.

Here is the fift part, that teacheth no trust to be put in man: for he is not able to damne nor saue.

11 God spake once, and twise, I haue also heard the same: that power belongeth vnto God.

12 And that thou Lorde art mercifull: for thou rewardest euerie man according to his worke.

In these two verses is comprehended the sixt part, which is, that God hath promised to be mercifull in helping the afflicted: and that he will performe his promises.

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A briefe explanation of the Psalm
generally.



Y soule doubtlesse wayteth still
vpon God, &c. Be my troubles
neuer so great and dangerous:
yet my soule shall trust contin-
ually and constantly in the Lorde,
that can and will remedie them.
For he is my strength, and my
saluation: and he is my defence.

So shall I not greatly fall. Although good Lorde by
reason of mine infirmitie and sinne, which is in all
men, my soule is weake and feeble, that it wilbe op-
pressed with the lightest of all thy troubles, whiche
thou layest vpon man for his sinne: yet, when it
taketh holde of thy mercie, it waxeth strong. And al-
though it be weake and trembling by reason of in-
firmitie: yet doth it not cleane fall from the trust of
constancie and hope.

And let the wicked imagine their wicked imagi-
nations against thy poore seruantes, O God: yet at
length shall they come to shame and destruction: as
the tottering wall doth fall, and the rotten hedge is
consumed with fire. For that they go about, they
shal neuer bring to passe: because they deuise to put
him to shame, that God hath purposed to exalt and
magnifie. And what so euer doublenesse they vse, to
speake faire with their mouthe, and yet haue false
and hollowe heartes: it shall not bring their intent
to their purposed end. Sela. God be thanked, of
whom dependeth al the hope of my saluation. And
he is my strength, my saluation, and my defence: so
that I shal not fall.

Wherefore, all Christian and afflicted persons
(saith

(saith the Prophet) follow mine example, and put al your hope and trust in the mercie of God: who onely saue vs from euill, and blesse vs with all goodnesse.

Nowe out therefore before him all your cares and heauines: and loke assuredly for help from him: for doubtlesse the helpe of man is nothing woorth. For, If man and vanitie were bothe weighed in a paire of balance: vanitie it selfe would be weightier then man. How then can so light a thing as man is, helpe in the time of trouble? And as a man is but vanitie, or else rather more vaine then vanitie: so be al wooldy riches that man possesseth, and as little, or lesse able to helpe an afflicted man, as man is vnable to helpe himselfe.

And this I knowe (sayeth the Prophete) not by mans wisdom, but by the mouth of God, that what so euer helpe man looketh for, besides God: he may be assured at all times, to be both helpelesse and comfortlesse: and trusting to God, he shall be at all times both holpen and comforted. For so saith the Lorde: whose sayings no power is able to falsifie, nor to resist.

What things are to be noted out of euerie particular part of this Psalme, for the edifying and comfort of him, that shall rise to say, sing, or meditate this Psalme.

THE FIRST PARTE.

My soule truly wayteth vpon God.



Of the first part (wherein is conteyned, what the Christian should doe in the time of trouble) is to be noted, what it is for a man to haue his soule wayting still vpon God: or else to

f. v.

haue

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haue silence alwayes in his soule towarde God, in the dayes of aduersitie. As this Psalm speaketh.

When
doth the
soule of
man waite
vpon the
Lorde in
the dayes
of trouble
or els hath
silence?

When the Christian man or woman in the time of sorrowe and heauinesse, without grudge or impatience looketh for the helpe of God, and giueth not himselfe to quarelling or complayning of God, as though he did him wrong and punished him too much: then doth the soule waite vpon the Lord, or else hath silence towarde God. As wee maye see by Iob: where his soule attended still vpon the Lord.

Iob. 1.

When his goodes, cattell, house, and childe, were taken from him, he said after this sorte: The Lord gaue them, the Lorde hath taken them away: as the Lorde is pleased, so is it done: The name of the Lord be blessed, All this while hee bore the crosse of God without murmur or grudge: and had his soule still waiting vpon God, as this Prophet here saith. But when he was burdened further, and from the sole of the foote to the top of the head, was stricken with sores and botches: he cursed the day that he was borne in, and the night wherein he was conceived, with many more vnquiet and lamentable wordes, as it appeareth in his Booke.

Iob. 3.

Psalm. 31.

Iob. 13. 17.

Psalm. 23.

The like example we haue before of king David in the Booke of the Psalmes, where be these wordes. In trouble and aduersitie, I said: I was cast away from the sight of thine eyes, O God. And as Iob sometime saide, If he should die, yet he would trust in the Lord. So sayde David a litle before, If he should goe in the midst of the shadowe of death he would not feare. In the whiche Psalm ye may see, how constantly his soule waited vpon the Lorde: yet in the 31 Psalm his troubles were so great, that in them he saide, I am cast from the sight of thee, O God. So that these testimonies and examples of the Scriptures,

tures do declare, that to haue the soule to wayfe vpon the Lord, is to be assured that God will helpe in trouble, and patiently to beare the trouble without grudge, vntill God sende remedie and helpe for it.

The second thing to be gathered of the first parte, is to marke and see, that in the verie electes of God, and most excellent personages amongst holie men: there is sometime, quiet, patient, and thankfull sufferance of aduersitie strongly, that it seemeth in the soule of him that is troubled, there is so constant and strong faith, that it maketh all sorowes and troubles rather pleasaunt and swete, then heauie, burdensome, or painefull. At another time troubles come vnto them so heynous and grievous, that the burden of them is as great a paine, as death: not onely vniquieting the bodie, but also verie sore vbering of the spirite, with these and like cogitations, God hath cast me out of his sight, God will haue mercie vpon me no more, My soule is heauie and troubled. And this diuersitie of increase and decrease of faith and hope of holie men and women befoze our time, teacheth vs great wisdom and consolation: wisdom, in that we see, faith and hope be not naturall qualities in man, although he be neuer so vertuous, or neuer so gratiovsly elected by God, to eternal saluation: but they be the mercifull giftes of God, giuen vnto man for Chyistes sake: and wrought by the holie Ghost, aboue mans deservings.

We learne also that the giftes of God, faith, hope, and charitie, patience, and sufferance, with such like vertues: be not at all times of like condition and strength in man: but at sometime so strong, that nothing can feare vs: and at another time so weake, that all thinges do make vs dismayed, and fearefull. Now and then it is so doubtfull, that we cannot tell

where,

What it is
to haue the
soule to
waite vpon
the Lorde
in the time
of trouble?

Psalme. 31.
42. 43. 77.
Increase
and decrease
of faith in
the sayth-
full.
Wisdom
to be learned
of the
premisses.

faith, hope
charitie,
&c. be not
at all times
of like
strength.

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whether it were best to suffer for the trueth: or else to be released consenting vnto fallshood. Thus God bleth his gistes in vs, not allwayes after one sorte, partely for our sinnes: and partely, to proue vs, and to bring vs to a certeine knowledge of our infirmitie and weakenesse. From Saule, Judas, and Caine, he tooke his spirite cleane: to punishe their iniquitie, and wickednesse. And from Job to attempte his patience, and to make him feele, that of him selfe, he coulde beare nothing.

Consolation.

The Lord forsaketh not his people in trouble.

Psalme. 44

We learne consolation out of this texte, in this, that in our troubles the Lord forsaketh vs not, but comforteth vs. And the more our troubles and aduersities be: the more is his grace and fauour towards vs. As the Prophet sayth in another of his Psalmes, As aduersities oppressed my heart: so thy consolations, Lorde, reioyced me. In the which Psalme ye may see, what consolation the afflicted conscience taketh in aduersities.

The Psalme is made against the wicked oppressours, and persecutors of the poore. Wherein they say, As the tyrannie of the wicked troubleth vs: so thy consolations (good Lorde) do reioyce and comfort vs. And the same sayth Saint Paule to the Corinthians, As the afflictions of Christe doe abound in vs: euen so by Christe aboundeth our consolation.

There is also to be noted, in that the prophete sayeth: (His soule waiteth vpon the Lorde.)

Many men can dissemble injuries, wrongs, and oppressions outwardely. Some times, when they be not able to reuenge: and some times, when they dare not reuenge, for lacke of opportunitie and occasion, lest more harme mighte insue of that their enterprise. As the Jewes durst not kill Christ a great while, for feare of the people: yet were they mur-

der.

Derers in their hearts before God, the fact outwardly not then being done. Some againe reuenge not, because they thinke, dissembled patience will gaine worldly commodities & riches. Howbeit, this quietnesse & refraining from reuenging: is nothing worth before God. But when the hart & soul waiteth vpon God, & is contented to be as God maketh it: y wayting & seruice of the soul, the Lord delighteth in, and is pleased withall. This is a godlie doctrine & much to be desired, to haue the minde contented with such things, as be troublesome and painefull to the bodie outwardly. And where the minde wayteth not patiently vpon the Lorde in trouble: it will appeare diuers wayes. Sometime, many yerres after the displeasure is done, the man that suffered the displeasure, reuengeth it wrongfully, and cruelly: as the Phariseis and the highe priestes, deferred the bloudie fact in the killing of Christ, vntil they had gotten time and opportunitie for their purpose. Sometime the impatience and vniquietnesse of the minde, appeareth with checkes and taunting answers vnto God: as when God asked Caine, Where his brother Abel was: he asked God againe, Whether he were his brothers keeper, or no: The same wayes appeared Pharaoes vniquietnesse. When God would haue had him to dismisse his people: he asked, What God he was, vnto whome he should doe such homage and seruice: Sometime it appeareth, by desperate weighing the greatnesse of trouble: not considering the mercie of God that is greater then sinne. As Caines vniquieted soule for the killing of Abel, brought his tongue to blaspheme the mercie of God, saying: that His iniquitie was greater then the mercie of God could forgive. So did the wicked soule of Judas that betrayed Christ, make his tongue confesse before the Phari

Note.

The impatience of the minde, is many ways known.

Caine.

Gene. 4.

Pharao.

Exod. 5.

Gene. 4.

Abel.

Judas.

Matth. 27.

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Pharisees his treason and wickednesse : and neuer to call vpon Christe for the remission thereof.

Sometime the impatience of the mind, is knowne outwardly : by finding fault with Gods worke. As when Adams minde was vnquieted for the eating of the apple, he said vnto God: that his wife the woman that he gaue vnto him, deceiued him. Achab the wicked king being impatient, with the scourges that God sent vpon his Realme, for his owne sinnes and the peoples : picked a quarell with the good prophete Elias, & saide: that he troubled all his Realme. So saide the Iewes against Paule : This is he that troubleth all the worlde.

Adam.

Gene. 3.

Achab.

3. Reg. 18.

Iewes.

Act. 21. 23.

This is daily scene, when so euer the minde and the soule is vnquieted: the fault is laide vpon Gods worke. As if the higher powers hang a true man, and saue a theefe: deliuer Barabbas, & hang Christ: streight way the tongue walketh, that He is set in authoritie by God. In deede so he is, but yet to punish the euill, and to mainteine the good : and not to molest the good, and mainteine the euill, as commonly now a dayes is scene. Simon Magus shalbe at libertie: and Simon Peter in chaines. Annas and Caiphas shal rule like Lordes : Christe and Saint Paule shalbe ruled, and suffer death : althoughe not personally in their owne bodies, yet in their members and disciples.

Simon Magus.

Annas and Caiphas.

Theefe.

Whoremongers.

Couetous men.

Let the minde of the theefe be touched for theste : streight way pouertie, the worke of GOD, beareth the blame. Let whoredome bere the whoremongers minde : immediately the tongue complayneth vpon Gods worke, youth, strength, and such other. Let the minde be troubled with conetousnesse : by and by Gods worke, wife, children be alledged for excuse. For they must be prouided for, saith the couetous man;

man: When he hath enoughe for himselfe and tenne times as many moe children, as God hath sent him, if it were thankfully vsed towarde God, and liberally towarde the woꝛlde. So that if any man be touched with anguish or heauinesse for sinne: immediately the tongue saith, He was borne vnder an euill Planet, or in an euill houre, and so findeth fault with the woꝛke of God, which God made excellent good. Thus may ye see, where as the soule of man wayteth not vpon God: the impatient man accuseth God, and all his woꝛkes, both in heauen and in earth. But the godly feeling the rodde of God for sinne and iniquitie (as God neuer punisheth withoute iuste cause,) he firste accuseth him selfe, and acknowledgeth his owne offences: and then sayeth with the Prophete Micheas, I will suffer the indignation of God, for I haue deserued it.

Gene. 1.

Prou. 18.

The godly feeling the rod of God, doe accuse the selues:

acknowledging their offences to haue merited the same. Mich. 7.

So this wayting vpon the Loꝛde without quarrelling and desperate lamenting, exhorted Ieremie the prophete the children of Israel, for the time of their being in seruitude and captiuitie of Babylon: bidding them to plante and grasse trees, and so to prouide for themselves vntil the time were expired, of their affliction and captiuitie.

Men may mourne and lament their sinnes and troubles; that they suffer for sinne: as we may see howe the Psalme of the Prophete, containeth the bewailing and weeping of the people, that sate heauily and lamentably by the riuer side in Babylon. And the like may ye reade in the Lamentations of Ieremie. But this mourning was without desperation and quarelling, as the letters and booke do recorde. Besides these thinges, the cause of their bewailing and lamenting, whiles their soules waited vpon the Loꝛde, differeth from the moste sorte of mour-

Psal. 137.

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Note.

mourners and bewaylers nowe a dayes. For we may see nowe a dayes, if the wife bewaile the death of her husbände: it is moste commonly, because she hath taken from her a louing head and gouernour. If the husbände lament the departure of his wife: it is because he is bereaued of a faithfull healer. If the sonne mourne for the death of his father: it is because there is taken from him, not onely his father, but also his patrone and defender. If the parentes be sozrie for the taking away of their children: it is because they want their daliaunce, sport and pastime with them, or such other woꝛldly affections. If the pꝛince take greuously, the calling away of his subiecte from this woꝛlde: it is because he lacketh a trustie souldier, a faithfull capteine, a wise counsellor, or profitable officer. If the subiect lamente the death of his pꝛince: it is because he hath lost his aduantage, authoritie, or estimation. If the seruauent wepe for his maister: it is because with his maister is departed his commoditie, and trust of woꝛldly riches and friendship. If the maister mourne for his seruauent: it is because there is taken from him, a skilfull, a diligente, or a faithfull doer of his businesse. And such like causes, as men greuously of euerie sort feeble and lament. If the Parson lament his parishioner: it is most commonly, because he seeth the breach of an honest household decayeth his tenthes and profite. And if the parishioner mourne for his pastour: most commonly it is, because he lost a good companiō or profitable friend. If the Bishoppe bewaile the death of suche as dy in his diocesse: it is most commonly because he is destitute of suche a one, as fauoured much affection, to set fourth and doe suche thinges as he woꝛldly desired shoulde goe forwarde: or else perchance
such

such manner of one as coulde excuse him, what negligence or fault so euer he shoulde perpetrate or committe for the time he were in office. If the diocesse be sorrie for the death of the Bishoppe: it is because the one parte (which is the Clergie) doth feare, leaste there shall come another, that wilbe moze diligent and quicke in doing his office, and see that they shall do the same. The other partie (called the Temporalitie) lamente, because they haue losse such a one, as peraduenture fedd well their belies with bread and beefe, or else was so remisse, that he woulde suffer all sinne unpunished, and rather be a bearer of the euill, then a maintainer of the good. Nowe this is suche bewayling and mourning, as Ethnickes, Publicanes, and Infidels may haue. But wherefore the Christian soule that wayteth vppon the Lord (without quarell or desperation) doth weep & lament: reade you the Psalme befoze named, and the lamentations of Ieremie: and there shall you finde in the Psalme these words: We sate by the ri- uers of Babylon and wepte, when wee remembred thee (O Sion).

The chiefest cause of their weeping was, because the worde of God was not preached, the sacraments ministred, nor the Almighty God lauded and praised in the temple of Hierusalem: as God had commaunded by his worde. This is a moste iust, & also a moste worthe cause to weepe for, whiles God punisheth vs: that for our sinnes, not onely our quietnesse & wealth, but also the worde of God (which is greater) is taken away, and his due honour giuen vnto idols. For the children of Israel perceiving, that Gods hono^r was defaced for their sinns, Aiust cause they wepte as often as they remembred it: as God of lamen- tation, giue vs grace to doe the same. The like did Saint

G.

Peter,

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Peter. He lamented not, because he leaste all his goods for Christs sake: but wept that by his deniall of Christe, he felte him selfe not constant in the faith and loue of his Maister. So did Marie Magdalene bewaile that she hadde offended Christ: and not because the world knewe her to be a sinner.

Matth. 27.

Marie Magdalen.
Luke. 7.

Io. Chrysost.
in Epist. ad Rom. c. 2.
Psal. 73.

Saint John Chrysostome hath a notable saying, He that feareth more hell, then Christ: is worthie of hell. And that ment the prophet when he cryed out, What is there in heauen or in earth, that I preferre before thee, O Lord. As though he had saide: There is nothing can make me as gladd as thy loue towards me, nor any thing so sorrie, as thy displeasure, (good Lorde.)

What is the gretest losse that a Christian considereth.

The prodigall son.
Luke. 15.

Thus doth the soule of the verie Christian, waite vpon the Lord in all troubles and aduersities: and patiently doth beare the punishmentes of sinne: and not only beare patiently the paine, but also considereth, what is the greatest losse that may happen vnto him, by reason of troubles. Not the losse of worldly riches, landes, and promotions, nor the losse of health of bodie by sicknesse, neither the losse of the bodie it selfe by death, ne yet the losse of the soule into eternall paines. But the greatest losse that he weigheth, is the losse of the good will of him that made him, and of greates mercie redeemed him, and with much kindenesse alwayes nourished him.

That is to be seene in the prodigall sonne, which when he had spent all his goodes lecherously, and brought him selfe to mosse miserable pouertie, & to such extream famine, that he would haue bene glad to haue eaten the meate prepared for the pigg, besides the great heauines of hart, that weighed the time of prosperitie, and conferred it with his estate
of

of so extreame miserie: yet nothing made him so sorrie and pensieue, as the calling to his remembrance, howe vnreuerently he had vsed his moste gentle, louing, and benigne father, who was not onely liberall and free to his childzen, but also to his hirelings that lacked nothing.

This consideration of his offence towards his father, made him a great deale moze sorrie: then al the paines he otherwise sustained. And thus must euery Christian waite vpon the Lord, and then doubtlesse consolation shall followe: as it appeareth by the same prodigal sonne, and by this Psalme of the Prophet.

Moreouer, if we marke, with what dangers and troubles the soule seeketh her Lord and spouse Iesus Christ, in the mysticall booke of Solomons Ballads: we shall see, with what attendaunce, diligence, and patience the soule waiteth vpon Christ. I sought him (saith the soule,) but I found him not. I called him, and he would not aunswere me. The watchmen of the citie found me, and beate mee, and wounded me. They tooke my robe from me that kepte the walles. I require you ye daughters of Hierusalem, if ye find my spouse, tell him that I am sicke with loue.

Note these wordes, I sought him, (saith the soule) & found him not. I called him, and he answered not. Was not this ynough to haue cleane discomfited the heauie, sicke, and troubled soule, that ranne and cryed to her loue and husband Iesus Christe, and yet for the time, neuer the neare? Further, in running and calling for him: the soule fell into the handes of her enimies, that robbed her of her mantell. And yet notwithstanding these daungers, she cryed out vnto all that she mette: that in

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Note dili- case they founde her spouse, they woulde tell him
 gently. that she was sicke with his loue.
 What dan- Ponder these thinges altogether, first to travell
 gers a chri- and crye, and not to profit. Next, in travelling and
 stian shall crying to lose all her goodes, yea the mantell that
 fall in, and she went in. Thirdly, to putte her life in daunger
 his duetie with confessing Chziste to be her spouse, befoze such
 in seeking as hated him mortally. And yet howe did this Chzi-
 Christ pre- stian creature? Doubtlesse wayted vpon the Lorde,
 scribed. without murmur or grudge. And in all these trou-
 A notable bles, note there is no complaint nor quarell made
 example. of her prayers that were not heard, of the paines
 The soule that hath a that for the time profited not, of y losse of her goodes
 feruent and apparell, nor yet of the daunger that she was
 loue to in, of her and Chziste her spouses enemies. But
 Christ, the here was the weeping, lamentation, and sorowe,
 troubles that Chzist her spouse could not be found. In whose
 she sustei- loue she burned so ardently, that all aduersities
 neth in se- greued her not, neither did they any thing at all e-
 king him streme them: but onely the want of Chziste was her
 greueeth greefe and sorowe. Yet was she patient, and trusted
 her not- still in the Lorde.
 but the The like may ye see by the woman of Canaan,
 not find- howe she called vpon the Lord for her daughter: vn-
 ing of her to whome Chziste made no worde of answer. Fur-
 spouse, is ther, his disciples wer troubled and wearied, by her
 the onely impoztunate suite. Also Chziste called her in maner
 cause of no better then a dogge: yet was there neither the
 her sor- bitternesse of his wordes, nor the inhumanitie of
 rowe. his Apostles, that she passed for, but she wayted still
 The wo- vppon the Lorde, and was nothing sorrowfull for
 man of Ca- all the sharpe wordes she suffered: but onely, because
 naan. the helpe of the Lord was not extended and bestow-
 Marth. 15. ed vppon her daughter, as she desired. But what in-
 Patient ex- sueth of suche a patient expectation, and sorrowful-
 pectation nesse
 of redresse
 taketh all
 scourges
 and trou-
 bles in
 good part.

nesse of Gods absence: Marke what the Prophete sayeth.

The seconde part of the Psalme.

- 1 For of him commeth my saluation.
- 2 He verily is my strength and my saluation: hee is my defence, so shall I not greatly fall.

The seconde parte declareth: why the troubled person, seeketh health of God.



Here firste be three doctrines to be noted.

Three doctrines to be noted.

Firste to knowe by Gods worde, that God can helpe. The second, that God will helpe. And the thirde, that the afflicted is bounde, boldely to require helpe of God. Whereof the troubled person muste be assured by the scripture, or else he shall neuer finde consolation.

Now to the firste parte, that God can helpe: this scripture is to be marked, that saith, God is omnipotent, that is to witt, able to do all thinges. So said he to Abraham, when he erstones promised him the land of Canaan: I am the God omnipotent, walk before me and be perfect. The same saide Jacob, when Benjamin his young sonne, was so instantly desired by his brethren, to go into Egypt, when they lacked corne: My God omnipotent (saide Jacob) can make the prince of Aegypt fauourable vnto you. So did God tell Moses, that he was the Lorde that appeared vnto Abraham, Isahac, and Jacob, euen the almightie God. The like is in the same booke, when God had drowned Pharaos and his hoast: Moses gaue thanks, and sayde, His name was almightie.

God is omnipotent.

Gen. 17.

Gen. 43.

Exod. 6.

Pharao.

Exod. 15.

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tie. Thus in the word of God we may learne euery where, as well by his name, as by his most meruelous works: that he is omnipotent, and there is nothing impossible vnto him.

As God is
able: so is
he willing
to saue.

Psalme. 26.

Psalme. 34.

Psalme. 36.

Psalme. 56.

Esaie. 49.

and. 59.

Ierem. 23.

Ezech. 34.

Daniel. 12.

Oie. 1.

Sophon. 3.

Zachar. 8.

9.10.

Matth. 18.

Luke 9.

Iohn 3.

1. Tim. 2.

As God

can & will

helpe: so

doth hee

command

vs to call

vnto him

for helpe.

Esaie. 55.

Matth. 11.

Psalme. 50.

Matth. 7.18.

Marke. 11.

Luke. 11.

Iohn. 14.15.

16.

1. Ioh. 5.

Then so doth the word of God declare, that as he is omnipotent and can saue: in like manner is he willing and will saue. King David saith, that He saue both man and beast. In another Psalme he saith, God saued him from all aduersities. And againe he saith, He wil saue all that trust in him. And not onely saue: but also saue for nothing. So God saith by the prophet Esaie: I will saue thy children. And in the same booke it is declared, that Gods hand is not weakened: but that he can saue and wil saue.

This willing nature of God to saue, is manifestly opened vnto vs in al the Prophets. And in Saint Matthe we Christe saith: Hee came to saue such as were lost. The same is to be seene in S. Luke, howe that The sonne of man came not to damne, but to saue. S. Iohn the Euangelist saith: His coming was to saue the world. And S. Paul saith, He would all men to be saued.

Now as the word of God and the examples contained in the same, declare that God can & will helpe in the time of trouble and aduersitie: so doeth it declare that men be bound, to call and seeke for helpe in the time of aduersitie. As we read in Esaie the prophet, where God cryeth out, in this sort: Ye that be a thirst, come to the waters, &c. In S. Matthe we Christe commandeth all men that be troubled, to come vnto him. Also in the Psalmes, He biddeth all men call vpon him in the dayes of their heauinesse: and he will heare them, and deliuer them. Againe, He willeth vs to aske and it shalbe giuen vnto vs.

Nowe, as these three doctrines are to be marked

in

in the almightie God, so must they be grounded in the heart of the troubled person. And first he must giue this honour vnto God: that he alone is able to saue, and none but he: as the Prophet Esay sayth of him.

God alone is able to saue: and none but he.

Then being thus perswaded, the afflicted person will not seeke helpe at dead Saintes, nor at any of ther creatures hande: but at Gods onely. And as none giueth God the strength able to helpe, but is of it selfe in God and with God: so is there none that can giue God a wil to helpe: but he of himselfe is inclined to haue mercie vppon the afflicted, and his mercie is most prone and readie to helpe the poore and miserable.

Esaie. 45. No helpe to be sought at dead saintes, &c. but onely of God. God is inclined of himselfe to haue mercie.

Hereof learneth the afflicted Christian, that none inclineth God to be mercifull, but his owne gentle and pitifull nature. So that the sinners may bolde- ly in Christ resort vnto him firste, because he is mercie it selfe: and not to goe astray to seeke firste mercie at dead Saintes handes, and by their meanes at laste finde God mercifull and readie to helpe him.

And when the afflicted perceiueth, by the word of God, that he commandeth him to call vpon him and vppon none other: he may take a courage and audacitie to be bolde to come vnto him, be his sinnes neuer so many, horrible, or filthie: yea, if in number they exceeded the grauell of the sea, yet be they few- er allwayes then his mercie. If they be as redde as scarlet: yet shall they be made as white as snowe. The booke of wisdom sayth euen so, Although we haue sinned, Lord we be thine: knowing thy great- nesse.

The afflicted, by the commandement of God: taketh audacitie to approach to his mercie. Esaie. 1. Sapient. 15.

And whereas these doctrines be grounded: see what followeth. In all the depth of anguish and sorowe this followeth, (as this Psalmie sayth.) Of

Psalm. 62.

Iohn Hooper Bishop and Martyr

him commeth my saluation. He is my strength, my saluation, and my defence, &c. The same may we see also in the Dialogue between the Christian soule, or Christs Church and Christe, in the booke of Solomons Ballads: were she neuer so blacke and burned with the sunne, were she neuer so troubled with the vanities of the worlde, she cried out and saide boldly vnto Christe, Drawe me, we will runne after thee.

Cantic. i.

Consolation.

Read the
booke of
Solomons
Ballads.

Prodigall
sonne.

Luke. 15.

Let vs not

bee asha-

med to go

to our hea-

uenly fa-

ther and

confesse

our sinnes,

be they ne-

And although the poore wretched soule be enuironed and compassed about with sinne, troubles and aduersities, as the faire Lillie is hedged about with thornes: yet she trusteth in her husband, that he will helpe her. And in deede most comfortably her spouse Christ comforteth her, with these maruelous words. Arise, haste thee my spouse, my faire one, and come. Nowe Winter is past, the rayne is gone and ceassed.

That Booke of Solomon is to be read, to see how mercifully God comforteth a troubled and deformed soule by sinne: and yet God layeth it not to the soules charge, that hath Christe to her husband. Also there is to be scene, that the soule is bolde to seeke and call for help of God her husband, and goeth to no strange God for ayde or succour, although she be burned with the sunne, and a miserable sinner.

The like is to be scene in the Prodigall sonne. Although he was neuer so beggerly, miserable, sinful, wretched, and unkinde to his father: yet he said, Euen as I am with my miseries, I will go to my father and tel him, that I haue offended against him and against Heauen.

The father, when he saue him, spatte not at him, reuiled him not, asked no accomptes of the goods he had viciously spent, laide not to his charge his filthie conuersation with whores and harlots, neither did he

he cast into his teethe, howe he had dishonoured him
and his familie: but when he sawe him a farre off,
hee was moued with compassion towarde him,
ranne to meeete him, tooke him about the necke, and
kissed him. The sonne confessed his fault: and the fa-
ther minding moze the comforte of his lowlie and
beggerly sonne, then the repetition of his transgres-
sions: commaunded his seruantes speedily to fetch
him robes and to clothe him, gaue him a ring vpon
his finger, and shooes to his fete, killed his fat calfe,
and made merrie and reioyced with his losse sonne,
that he was found againe. Here is the state and con-
dition of a soule, that wayteth (as Asaph saith) for a
time vpon the Lorde in trouble and heauinesse, mer-
uellously sett forth.

See this wretched man spoyled of al his goods, de-
stitute of all friendes, shutte out of all honest com-
panie, of a Gentleman become a swineheard, of one
that had once men to waite vpon him, become now
a waiter vpon pigges: once he gaue others meate,
and now all men refuse to feede him: erst a man
that scarce delicate dishes coulde content his appe-
tite, now his stomache yketh till it be filled with
swines foode: yet mozeouer then that, he sawe no-
thing behinde him, nor befoze him: but miserie and
wretchednesse. Behind him he left al his goods spent
riotously, his estimation, parentage, such frends as
he had: when mony was plentie, lost & also (as farre
as reason could see) his fathers vtter displeasure, and
the reproch & ignominie of his alliaunce and kinse-
folke purchased for ever. Befoze him he saw hunger
and scarcitie, a sorte of filthie swine, and the best
meate, drasse & chaffe for the sustenance and main-
tenaunce of his piggish life, in case he might haue
beene so mainteyned: yet in the middelt of these sor-
rowes,

uer so hor-
rible: for
when loe-
uer we re-
turn from
our wic-
kednes, he
remembreth
no more
our trans-
gressions,
but embra-
ceth vs as
his deare
children.

Iohn Hooper Bishop and Martyr

rowes, attending in his spirite vpon the mercie of his father: meruelously in the filthe of a pigges stie, and in the paines and anguiste of miserie: hearken what a wonderfull doctrine he bloweth out: Oh what abundance of bred is there in my fathers house, and I starue here for hunger? I will arise and gette me to him, and confesse my fault, &c. He saith not, Oh what abundaunce of bread hath my brother and my kinsfolke: but, What abundance of bread is there in my fathers house. He said not, I will make my complaint to my brother: but said, To my father.

The hea-
uently fa-
ther is to
be resorted
vnto in the
dayes of
necessitie
& hunger:
for he on-
ly hath the
brede of
mercy to
feede his
children.
Whereof is learned, that all penitent Christian sinners doe know, that the heauenlie father hath the bread of mercie, to satisfie their hungrie desire: and that he is to be resorted vnto in such sinnefull and troublesome state, and not any other in heauen, but he alone through Iesus Christe, who was killed to redeme and saue the penitent faithfull sinners of the worlde.

See now how this Prodigall & outrageous sonne knew, why he should seeke helpe of his father, in the tyme of his vile miserie and wretchednesse.

First he knewe his fathers power, and therefore saide: Oh, how great plentie of bread is there in my fathers house? beleauing that his father was able to giue him meate sufficient. Next he was assured that his father was mercifull, and would giue him suche thinges as he lacked: & being thus perswaded, boldly he returned vnto his father, and to him he vttered all his grieffe: who was a great deale more prest & ready to helpe, then his sonne was ready to aske helpe.

Of the same minde, was the woman of Canaan. For although she founde little comfort at the first: yet she argued so from the nature of man to the nature of Christe, that Christe cried out vpon her,

and

and sayde: Oh woman greate is thy faith, be it vnto thee, as thou desirest. For when she saide the dogges did eate of the crumbes that fell from their maisters table: she knewe that she her selfe, and all men in respect of God, were no more, nor yet so much as dogs in the respect of man. And when she perceiued, that man could be contented, to spare his crumbes to the dogges: she knewe right well, that man was not so mercifull and liberall vnto dogges, as God vnto sinners. Wherefore she stode stil with Christ constantly, and least not calling, vntill Christ gaue her to witte, that she was in deede a verie well persuaded woman, both of his power able to helpe, and of his good will readie to helpe. For in deede, although she was a Cananite, she knewe, that if a man shut not out dogges from his table, Christe woulde not shut from his mercie a sinnefull Cananite.

They that come vnto christ must debase the selues with humilitie.

The same persuation made Marie Magdalene crie vnder the boorde to his seate with teares: there to receiue and eate of his mercie, to quenche the hunger and smarte of her sinnes.

Marie Magdalen

These examples do declare, why the troubled may put their trust in God. Because he is omnipotent, and can doe all thinges: and he is mercifull, and will help all penitent and faithfull sinners. And so sayd this Prophet Asaph, Of him commeth my saluatiō. And he sheweth the cause why: For he is my rocke, my saluation, and my defence.

God is both omnipotent and mercifull.

These three wordes declare meruellously, the nature of God, that alone helpeth: and also the faith of him that calleth for helpe.

As for God, whome the Prophet calleth first his (Rocke:) by this worde, he openeth meruellously, how strong, firme, and sure, and howe inuincible he is against all troubles, aduersities, and tempestes,

Rocke.

as

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Matth. 7.
He that
buildeth
vpon the
rocke is
wise.

What is
the rocke.

If the rock
were not
sure: the
builder &
building
would
come to
ruine.

To builde
the house
of God: is
to teache
saluation
in Christe.
Act. 5.
Act. 7.

Act. 9.

as well of the bodie as of the soule. In Saint Matthewe, the man that buildeth his house vpon the rocke or stone, is called wise: and the cause is, that what windes soeuer blowe, and what tempestes soeuer arise: they cannot cast downe the house, nor ouerthrow the building: for it is grounded vpon the stone. The stone is God and his worde, the builder is the Christian man, and the building is the religion that he hath learned of God by his worde. And although we see God our rocke and sure stone, is not assaulted with stormie and tempestuous shoures & rayne: yet the builder and the building, that is to say, the Christian man and his religion, be blowen at, and suche shoures of trouble fall vpon them, that were not the rocke firme and sure, all the building and the builder also, (for mans parte) would surely fall, and come to vtter ruine.

The experience of the same windes and floudes, we may see in the Actes of the Apostles. For when Peter & the rest builded the house of God, that is to say, taught men their saluation by the merites and passion of Christ: there arose such winds and flouds, that the builders were put into prison, and the building in great danger. When S. Steuen builded the congregation with Gods word in Christ, whiles he was building, such windes and floudes of malice assaulted him, & his braines were knocked out. When Ananias and the rest planted & builded the house of God, & is to say, conuerted the infidels vnto the faith of Christ at Damascus: there arose such windes and tempests at Hierusalem, that Saul came from thence towards Damascus, with commission from the high priestes, to kill the builders, & to overthrow all they had builded. Let vs leaue off the examples of holie men, & see what hapned to the head & chiefe capteine of all

al Saints & good builders, our sauour Iesus Christ. When he called the worlde from ignorance to knowledge, from death to life, and from damnation to saluation: there arose such winds and stormes, that, had he not bene the rocke it selfe of strength and inuincible power, he had bene ouerthrowen cleane, and his buildings turned vpside downe. For before he was of age to be borne, in his mothers belly, & diuel went about to slander him as a bastard: and would haue perswaded the same to the godlie man Ioseph, spoused in marriage to the blessed virgin Marie. He had no sooner put his head out of his mothers bellie: but straight way Herodes sword was whette and bent to kill him. Within a little while after, the diuell stirred vp his owne kinsefolke & countriemen, to cast him downe from a hill toppe, and to breake his necke: and at length killed him indeede. But what was the outgoing of this builder? Forsothe, Father into thy handes I commend my spirite. And what was the assurance of his building, that is to say, in what suretie stode his disciples and folowers in the midst of these winds & great stormes? Doubtles, Christ commended them to the custodie and protection of his heauenly father the rocke & sure stone of all saluation: from whome windes, floudes, temptations, persecution, death, sinne, nor the diuell himselfe, with all his companie of wicked spirites, be able to remoue the simplest of all Christs flocke. In the Reuelations of Saint Iohn, there is a meruellous doctrine, what windes and floudes shall blowe and ouerflowe this rocke in the bulding, and builders, for the time of this life. There is a woman that had brought forth a man childe, and by and by there was a foule greate red dragon with seven heads and seven hornes, that would

If Christe had not bene the rocke of strength it selfe: he had bene cast down. Christ was slandered before he was borne. Matth. 1. 2. Christ persecuted as soone as he was borne. Christs own kinsefolke were raised against him. Luke. 4. Christe slaine. Luke. 23. Christe commended his disciples to the protection of his Father. Iohn. 17. Math. 16. Apoc 12.

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Would haue deuoured this childe, befoze he had come to his inheritaunce and kingdome appointed vnto him. And when he saw he could not preuaile against the childe, he caste out of his mouth water, as it had bene a greate streame, after the Mother: but there was giuen her winges to escape. For the rocke that she was builded vpon, was sure: that what soeuer windes or waters (that is to say, what troubles soeuer) should happen, nothing could ouerthrowe her. And so sayeth Asaph here, God being my rocke and sure fortresse, my soule nor my bodie shal neuer be confounded. As he declareth moze openly by the two words that followe, He is my strength and my saluation also, sayth the Prophet, As though he had sayd, I do not onely knowe God to be sure, strong, & inuincible; but also I know this his might, strength and surenesse, is my wealth and my saluation.

For many men knowe, that **G O D** is the rocke and strength of all powers: but none doeth knowe that his power and strength, is saluation for him selfe, but such as be Gods in dede.

Wherefoze, seeing this faith that beleueth God particularly to saue a priuate person, is onely Gods gifte, and cometh not of man: let vs pray, that when we see howe God hath bene the rocke of saluation to others, that he will be so vnto vs likewise. For it is a singular gifte of God, to say bolde-ly, stedfastly, and merrily from the bottome of the heart vnto him: Thou Lorde art my rocke, my saluation, and my comfort. And he that feeleth in him selfe for him selfe, **G O D** to be his saluation, hath suche a treasure, that all treasures besides it, are nothing to be esteemed: and he will not passe of goodes, landes, nor life, for this faithes sake.

But faith, as long as it cometh no nearer the hart then

Hee that
hath God
for his
rock, is as-
sured of a
saluour.

Applicati-
on of gods
strength
by faith, to
his owne
defence.

Faith is
the gift of
God.

Hee that
feelet in
himselfe
God to be
his salua-
tion, hath
the grea-
test treas-
ure of all.

then the eare, the lippes, the teeth, or the tongue: it is but an easie mater to beleue. As we see these rumblers vp of the Psalmes, & the rest of Gods word, at this time in the church, where they that say them, nor they y^e heare them, vnderstand any thing at all, or be any deale y^e moze edified for that which is done or said in the church. And I am assured, if the priests felt in their heartes, the vengeance of God to come, for this abusing the word of God, & the people knew what an incomparable treasure they haue lost, by y^e taking away of y^e word of God in the vulgar tongue: the priest would weepe water of his eyes as often as he said his seruice, & the people wold sigh ful heauily as oft as they hard it, & vnderstood not what it ment. Wherefore let euery man pray to God, that he may know him, as the Prophet Asaph doth, that he is the rock & saluation, to him that so calleth vpon him.

The abuse of Gods word prouoketh his vengeance.

Gods word in an vnknowne tongue amongst the people to be lamented.

The thirde word is (Defence.) By the which the Prophet noteth two meruellous doctrines. The one touching God: and the other touching man. The thing touching God is this. Loke as in himself God is omnipotent: so is he of power both in body & soule, to do all things for his creatures in general. And as generally he can doe all things for his creatures: so particularly he is saluation, to all that by faith beleue in him. And as he is also saluation, particularly to such as beleue in him: euen so particularly is he a defence, buckler & protection of such as shall be saued: that neither sinne, the diuel, or any troubles of the body: nor troubles, doubtfulnessse, anguish, perplexitie, or heauinesse of minde, shal hurt or damne him. The doctrine touching man by this word (Defence) is this. Loke as the faithfull man hath in him selfe this generall knowledge with all men, that God is Almighty to doe all thinges, as he lust,

Defence. Two doctrines.

Note.

Nothing can hurt him that is in Christ

with

John Hooper Bishop and Martyr

The faith
full belec
ueth, that
as God is
able to
saue gene
rally: so is
he to saue
particular
ly.

with his creatures generally: so particularly he beleueth, that he is able, and will saue such as particularly beleue their saluation in him. And as the faithfull particularly beleueth his saluation to be onely in God: so doeth he also beleue and challenge particularly with the rest of his brethren in Christe, maintenaunce, perfection, and defence from all misseaduentures, ieopardies and dangers, that may happen in this life, before he come to euerlasting ioyes. God (therefore) giue vs grace with the Prophet Asaph to say faithfully vnto him, Thou art my strength, my saluation, and my defence: then doubtlesse we shall be assured of that, which followeth, So shall I not greatly fall.

Of these wordes, (So shall I not greatly fall, we be also taught and instructed verie necessarie lessons, and doctrines. Firste, what difference there is betwene the defence of God towarde his people in this life, and in the life to come.

Defence
of God to
wards his
people in
this life.
Iohn. 17.
They that
will liue in
Christe
must suffe
per
sequation
Iohn. 16.
Matth. 10.

As touching the defence of God towarde his people in this life: it is meruellously set forth by Christ in his prayer, a little before his death: where he prayed vnto his father, not to take his Apostles out of this worlde: but to preserve them in this worlde from sinne. So that he woulde his friendes with Gods defence, shoulde abide for a time in the worlde. And what they shuld haue in the worlde for all Gods defence, Christe tolde them: In the worlde (sayeth he) ye shall suffer affliction: and ye shall weepe, and the world shal laugh. Again, he said vnto them, that He sent them forth as sheepe amongst wolues. Whereby we may see, that Gods fauour and Gods defence saue not his verie elects in this life from troubles and afflictions. For (Saint Paule saith,) As many as will liue godly, shall suffer persecution.

gation. Therefore the holy Ghost placeth the faithfull congregation, the spouse of Christ (whome God loueth and defendeth) amongst thornes, and bzaambles: and sometime likeneth the faithfull congregation vnto a ship, tossed vpon the sea with daunger of drowning: sometime vnto a house, wherevpon bloweth all windes and weather: and sometime to a woman trauelling with child, before whom standeth a foule dragon readie to deuour both childe and mother. So that by this prophet Asaphes wordes that saith, He shal not greatly fall, and by these other places, we learne, that in this life, such as God loueth & defendeth from the eternall fire of hell, be (notwithstanding for this life) vnder great crosses, and wonderfull troubles: yet Christ willeth vs to be of good comfort, for he hath overcome the world. And y^e prophet saith, God is my rocke and my saluation: I shall not greatly fall. And to consider the trueth, such as God most strongly defendeth, and best loueth in this world, suffer many times, greatest troubles. Yea, and God beginneth with his friends sometimes first, and most sharply: as S. Peter saith. And S. Paule saith, We be predestinate to be made like vnto Christ in troubles, whiles we be in this troublesome world: But the defence of God and his loue in the world to come, is boyd from al bitternes and paine, and from all troubles and aduersities. As it is most comfortably and ioyfully witten in the Balads of Solomon: where (for a time) the Lord defended his spouse that stood in the middest of sharpe and pricking briers and thornes: at length he calleth her to perpetuall rest & consolation, assuring her that the winter is gone, and y^e tempestuous houres past. The sweet fionres do appeare, and the pleasant voyce of the Turtle is heard. Meaning, that such as be loued and kept by

Cant. 2.
Matt. 13. 7.
The faithfull congregation is likened to a ship, a house, & a woman trauelling with child, &c.

Apoc. 12.

Iohn. 17.

Who doe suffer in this world greatest troubles.

Prouer. 3.

Hebr. 12.

Apocal. 3.

1. Peter. 4.

Rom. 8.

Consolation.

Cantic. 2.

Iohn Hooper Bishop and Martyr

They who God in the world of blisse to come : be sequestred,
 God calleth of mer- and departed from all troubles and aduersities.

leth of mer- The like may you see in the Reuelations of S.
 cie out of Iohn, wherein he mystically to set forth the plea-
 this life, be- santines and unspeakeable ioyes of heauen, saith: It is
 voyd of all troubles. pained with pretious stones, and the gates thereof be

Apoc. 21. also of pearles. And moreover, There is a light more
 The de- lighter then the Sunne or Moone, for the claritie of
 scription God lighteneth it, and the brightnes is the lambe of
 of the hea- God. There shall the electes dwell for euer, and the
 uenly gates shall neuer be shutt, neither shall there be any
 ioyes. night there to trouble it.

The de- The same is to be scene also in Esaie the prophet,
 fence of how in that life Gods defence is in such as be saued,
 God to- without all kindes of troubles and aduersities.

wards his Nowe here is to be noted, that as Gods fauour
 in the life is voyd of all troubles & aduersities: euen so Gods
 to come. fauour and his defence in this world in such as shall
 Esaie. 66. be saued, is ioyned and annered with troubles and
 The fa- aduersities. Let vs therefore be content with trou-
 uour of ble & persecution in his fauour here in this life: or
 God to- els doubtlesse we shall neuer haue his fauour and
 wardes his defence in the life to come, in ioye and euerlasting
 in this consolation.

world, is There is yet another learning in these wordes: I
 annexed shall not greatly fall: That is, that the children of
 with trou- God shall not perish for any kinde of trouble: and yet
 bles. in this world they can lacke no kinde of affliction. All
 Trouble shall not ouercome Gods chil- shall they suffer: and yet at length ouercome all, as
 dren. this prophet Asaphe did. He was troubled, but yet
 not ouercome: he fell, but not so farre that he arose
 not againe: and he was so troubled with the crosse
 that God sent him, that he could speake nothing for
 the time: yet at length he said, God was his sure
 rocke,

rocke, and his saluation. Thus God tempteth his, but desperation he leaueth to his enemies. God suffereth his to feeble in this world the punishment of sinne: but he reserueth the paine therof in the world to come to his enemies, and to the reprobates. He maketh his to be sozrie for sinne in this world: but such as be not his, he suffereth to be carelesse & paine-lesse of sinne in this life, that their damnation maye be the more dolorous, in the world to come. Wherefore blessed be such as fall and feare, as the Prophete Asaphe saith: but not too farre vnto all wickednesse and wantonnesse of life.

Desperati-
on, God
leaueth
only to his
enemies.

Note the
difference
betweene
Gods chil-
dren, and
such as be
not his.

THE THIRD PART.

3 Howe long will ye imagine mischief against a man? Ye shall be slaine all the sort of you: yea as a tottering wal shal ye be, & like a broken hedge.

4 Their deuise is onely how to put him out, whome God will exalt; their delight is in lies: They giue good woordes with their mouth, but curse with their heartes.

The third part sheweth, how the persecuters of the innocent shall soudeinly perishe.



In the similitude and Metaphore of a tottering or quivering wall, the Prophet declareth, how lightly and soudeinly y^e Lord wil destroy the persecuters of his people. For as the wall that is tottering and quivering, with everie winde & weather, is easily and soudeinly ouerthrowen: even so be the wicked and tyrannical persecuters soudeinly destroyed: yea when they be in their owne conceites, most strong and valiant. As it may be scene by the

The wic-
ked perse-
cutters be
as a totter-
ing wall,
soudeinly
ouerthrow-
en, in
their most
prosperi-
tie.

Which,

mightie

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Zenecharib.
Benedab.

3. Reg. 20.

4. Reg. 8.

18. 19.

Exod. 14.

Hester. 7.

Judith. 13.

Holofernes.

The pres-
ence of
Gods fa-
uour to-
wards his:

is the de-
struction

of the wic-
ked.

God doth
so strike

the heartes

of the wic-
ked with

feare, that

one man

in a good

cause, is

able to

withstand

tenne.

Note.

Deut. 28.

Daniel. 5.

mightie host of Zenecharib and Benedab: the armie of king Pharao and such other, that persecuted the people of God: verily supposing their strengthe to haue bene able vtterly to haue oppressed Gods people, whom they hated. The like is to be seene where Hester and Judith two salue and poore women, were instrumentes to ouertumble and destroy the wicked Amion and proud Holofernes. So by this we learne, that the strength & persecutions of y^e wicked, be not permanent nor strong, but transitorie and feeble, destroyed & vanquished with the presence of Gods fauour towards his, as often as it pleaseth him to punish the malice and mischief of the wicked.

But there is one learning particularly to be noted in this similitude of a trembling or tottering wall: wherewithall the Prophet setteth forth the fall and confusion of the wicked, which is this: that when the wicked persecuteth the godly, & that the least resistance of y^e world is stirred up by God against them, the Lord that stirreth up the plague to punish them, striketh also their heartes with such trembling and feare, that one man in a good cause shalbe able, to withstand ten such wicked persecuters, whose conscience God hath so feared, that they are not able to beare the countenance of a man: no, not able to overcome the terrour of their owne spirite, which beareth them record, that as they in time past haue fought against God & his cause: so now God iustly fighteth against them, both with the feare of hell fire towards their soules, and with outward aduersities towards their bodies. So God said, he would send such trembling & feare vnto such as neither loued, nor kept his lawes: as it is written by the holy Prophet Moses. The example whereof ye may read also in Daniel the Prophet: that the Emperour of the Caldees, when he was in

in the middest of his strength, mirth, banquets, and iollitie, saue no more but a poore little hand wrote in the wal of his palace, that neuer spake word, shewed no terrible sight of men of warre, nor gaue any blow in his palace: yet fell the Emperour into such a trembling & feare at the sight thereof, that all his limmes (in maner) stode him in no steepe. Christ neuer gaue blow, but modestly asked his murderers whom they sought for: and yet fell they flat and prostrate to the ground. So that the wicked persecuters of the godly, be aptly and properly likened and compared to a tottering and trembling wall. For as soone as euer the blastes of Gods ire and iudgement be moued & kindled against them: they be so quivering and comfortlesse, y they would take them to be most their friends that soonest would dispatch them out of the world. As Christ said aptly of them, they shold pray the mounteines to fall vpon them. As long as God seigneth himselfe a sheepe, and suffereth the blessed to fall into the hands of the wicked to be crucified and slaine, as they please, they be more strong, and more cruel then Lions: but when God ariseth & taketh the defence of his poore people, then they be more feareful then the Hart, or trembling Hare. As we may see, when scilie harmlesse Jacob, passed homeward into his countrie from Mesopotamia, such as he neuer gaue blow nor spake soule word vnto, trembled at his coming, as though he had bene in battel with thousands of soldiers. The like may we see by the brothers of Joseph when he spake most gently vnto them, yea and tolde them that he was their brother: there was such a terrour and feare strake their consciences for persecuting of him, that they could make no word of answer. When the children of Israel should come in to the land of Canaan, the Lord said he would sende

A hand writing in the wall feared the Emperour of the Caldees in his most iollitie.

John. 18. Christ asking his murderers whome they sought: they fell vpon the ground.

Luke 23.

Note diligently.

Jacob.

Genesis. 43

Joseph.

The children of Israel.

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Exod. 23.

before them his feare, to amaze and astonish the people of the countrie, that their strength should do them no harme.

They that
persequute
Christes
flocke at
this pre-
sent, haue
no assu-
rance but
flesh and
bloud.

The furie of the wicked may seeme in his owne eyes to be stable, firme & constant: but in deede there is nothing more trembling nor tottering. As wee may see at this present day. Such as persequute the liuely and felie flocke of Christ, and tyrannously hold the necke of the godly vnder the yoke of idolatrie: they haue no ground, no certeintie, nor any assurance more then flesh & bloud, that fauour them, by whose fauour they oppresse the trueth, & persequute the louers of it. So that in case flesh & bloud should faile them, then would they be in such trembling & quivering, that they would do whatsoeuer they were commanded to do, to be deliuered from feare and terroz.

Stephen
Gardener.
Edmund
Boner.

As we may marke and see in the bishop of Winchester Gardener, and also Boner the bishop of London. When king Henrie the eight suspected them both to be fauourers of the Pope, (the capital enimie of Christ and his church) Winchester fell into such a trembling and feare, that with all hast he wrote his purgation in a booke named, True obedience: and Boner set an epistle before it, both they crying out against the Pope, as against a tyrant, and false vsurper of authoritie in this Realme, (although they thought nothing lesse.) Thus we may see how inconstant, trembling, and quaking these tottering wicked persequuters of Gods word be.

Read Tun-
stals ser-
mon as
gainst the
bishop of
Rome, &
the treason
of Cardi-
nal Pole.

I could declare more of their religion to be of the same conditions: but because these two and Tunstal the bishop of Duresme be knowen openly to y^e world, by their bookes to be such, I speake onely of them. When the prophet hath declared that the persequuters of the godly shall suddenly perish, he telleth the
cause

cause why they shall perish, Because they deuise how to put him downe (saith he) whome God will exalt. And after that the Prophete hath shewed, that the cause of their fall and punishment, is their conspiracie against Gods elect: he setteth forth by what meanes the wicked vse to depose, persecute, & tumble downe the people of God: By lies (saith the Prophet) and by imagining of falshood and vntruth. And when he hath declared, that the wicked do purpose, to bring their case and matter against the godly with lies: he sheweth after what sort and fashion lies by wicked men be vsed (To bring mischief to purpose.) This is the letter of the Psalme concerning the third part of it. Now there is in euery of these sentences profite to be gathered by the reader or hearer of it.

Why shall the persecuters of the godly perish?

By what meanes do the wicked put downe the people of God?

First is to be noted the conspiracie and treason of the wicked against God. If it please the Lord, to fauour and aduance one: the nature of the wicked is, as much to deface that God would haue honoured, as may be. As God bare fauour and aduanced Abel: Cain wrought treason and killed his brother, for the loue that God did beare him. The Lord appointed Samuel to rule: the wicked people misliked that, which God best approued. God would exalt Dauid: Saule, Abfolon, and Achitophel, would prefer themselves. Againe, the Lord appointed Noah to teache the people to beware of the vniuersall flood: the people preferred liars, vnto whom God neuer gaue his holy spirite. God elected Jeremie the true prophete: the people aduanced Passur the false prophete. The Lord exalted his deare sonne, and willed the world to learne of him: the people preferred the Pharisees, & desired the Iudge to hange Christ. God commanded his word onely to be taught: but the world plucketh it so downe, that either they cleane refuse the word,

Caine.
Abel.
Genesis. 4.

1. Reg. 8.
1. Reg. 18.
3. Reg. 15.

Gene. 6. 7.

Ierem. 20.

Matth. 3.

17. 23.

Iohn. 5.

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2. Cor. 1.

What shal
become of
the con-
trollers of
God.

G O D
laugheth
the intent
of the wic-
ked to
scorne.
Psalme. 2.

So the wic-
ked maye
obtaine
their pur-
pose: they
care not
by what
meanes.

Genesis. 3.
By what
meanes
the diuel
deceiued
Adam.

Dauid.
Absolon.
3. Reg. 15.

or els they will haue it none other wise then it is au-
thorized, and made true by man. God saith, That
which is wisdom before the world, is foolishnes
before him. The world recompenseth most arro-
gantly God, with the like, & accompteth all his wise-
dome and learning foolishnes, in respecte of worldly
wisdom, counsell, and religion. But what saith the
Prophet Asaphe shall become of these Pemrods and
controllers of God: They shal (saith he) quickly fall,
and be destroyed as a tottering wall.

Here we see howe controlling, and amending of
Gods woakes at length speedeth: and what is the
end of these persecuting Giants of Gods afflicted.
They fight, they fare soule, they moue heauen and
earth to alter the purpose and minde of God: but, He
that sitteth in heauen laugheth them to scorne. And
they themselues that thus wickedly vse Chyrste and
his members, fal downe and come to nought, as old,
rotten, and dustie walles.

And in the other part that these shameles tyrants
conspire thus against Chyrst and his people, by lies
and falshode, is declared the filthines of their con-
science: that be so farre past shame and honestie, that
they care not (so they may obtaine their wicked pur-
pose,) howe craftily or falsly they lie or calumniate
any sayinges or doinges of God or man. As the diuel
their father, when God had exalted man into Para-
dise, he wished him out of it, and began to woake
mans destruction, with calumniating and false ly-
ing vppon Gods owne word. When God had set vp
Dauid to reigne: Absolon his owne sonne thinking
the better to pull his father downe, lied falsly vppon
him to the people, & said, that There was no Iudge
appointed in Israel to heare causes, and to end them
betwene man and man. So slandered he his father,
a man

a man of god iustice : and aduanced himselfe, that neuer knewe what iustice ment. The good Prophet Elias likewise, whome God appointed to warne the people to beware of sinne : king Achab to disgrace him, lied falsly vpon him, and said, that he was the troubler of the common wealth. So Christ, whom God had elected to saue the world from death and damnation : the wicked sort of the world said, Hee hath saued others, but he cannot saue himselfe. A gaine, God sent him to be amongst the troubled to comfort them, but such as wanted consolation, when they saue him, prayed him to depart out of their countrie : because with his presence, they losse their swine. God said that Paule was the chosen vessel, to beare the name of him thorough all the Gentiles: Tertullus and the other Iewes said, He was one that molested all the world. Euen so at this time, there is neither honest nor vertuous man, that God exalteth to speake the trueth : but the wicked saith, He is an heretique, a scismaticque, & a traitour. But seeing it is none other then alwayes hath bene accustomed, falsly to be layed to such as God loueth: it must be borne patiently.

Elias.
Achab.
3.Reg. 18.

Christ.
The wicked sort of
the world.
Matth. 27.
Matth. 8.
Mark. 5.
Luke. 8.
Paule.
Tertullus,
&c.
Actes. 24.
Whome
God do ex
alt to say
the truth :
the wicked
condemne
as heretia
ques.

But nowe the Prophet sheweth, how these liers and enuious persecuters vse their lies. They giue faire woordes with their mouth, (saith the prophet,) but they curse with their heart. By these wordes we may learne, that there are three manner of ways that lies do harme.

Howe doe
the wicked
vse their
lyes.

The one, when they be openly and plainly vsed. The other when open fallshood outwardly, is cloked with pretended trueth. And the third when they be dissembled outwardly, & yet in the heart they lie hid, tarying for a time when they may be put abroad, to do mischief, & to worke the destruction of the godly.

Three ma
ner of wais
doe lyes
harme.

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Iohn.8. But for as muche as the diuell the father of all lyes, knoweth that such as he inspirith with lyes, can not do harme with his lyes, except they be vſed as the perſons be qualified, amongſt whom the lyes muſt be ſowen: he teacheth his diſciples to vſe them as oppoſunitie and occaſion ſhall ſerue.

Manifest Manifest and vncouered lyes he cauſeth to be vſed, amongeſt ſuche as doe not knowe nor loue the lyes amōg the igno-
rant. trueth. For thoſe lyes ſhall ſtabliſhe and confirme the wicked in their errour, and wickedneſſe. As for
Example. example. Abſolon and Achitophel tolde the people, as many lyes (in maner) as they did words, againſt
1. Reg. 15. king David: and when they were by Abſolons faire wordes alienated from king David, and bent vnto his ſonne, becauſe he promiſed to vſe iuſtice to every man and lawfull fauour: after Abſolon came to Hebron, and had of his ſide Achitophel his fathers cheefe counſeler, he lyes openly, and the people more and more were ſtabliſhed in errour and treaſon.

Num. 14. The like is to be ſene in the booke of the Numbers, that when ſuch as returned out of the lande of Canaan, whither they were ſent, to vſewe the goodneſſe and ſtrength of the countrie: tenne of the twelue eſpies, brought the people into ſuch a terror and feare, that they thought it impoſſible to recouer the land. Thus being in an errour: manifeſt lyes againſt God, Moſes, Joſua, and Caleb, might be vſed well enough and preuaile.

Mofes. In matters of religion is the ſame, amongſt ſuch
Joſua. as be deceined and in errour: manifeſt lyes do take
Caleb. place, and do as much harme, as the diuel requireth to be wrought by them.

Manifest As amongeſt the Caldæes, ſuch as moſt commended the idol of fire: were moſt eſteemed. Amongeſt
Gene. 11. the Egyptians, ſuche as moſt blaſphemouſly could
Exo. 6. 7. 8. ſpeake

speake in the defence of witchcraft and sorderie: were taken for the best men. Such as could best defend the honour of Baal, amongst the idolatricall Jewes: had most reuerence and honour. Amongest the Phariseis, he that could most speake for the maintenaunce of mens traditions: was taken for the worthiest man. And now amongst the Papistes, he that can best defende Papistricall idolatrie and superstition, is highest preferred. But (as I said) this vse of lyes and falshood, takes place in none but in such as the diuell (the God of this world) will not suffer, to haue the word of trueth knowne. And this vse of lyes and falshood, doeth not frame men vnto error and heresie: but stablisheth men in them, that do not knowe the trueth.

There is an other sort of people, which be the faithfull: at whome the diuell hath indignation, and laboureth with al diligence to deceiue: against whom the vse of manifest lyes (he knoweth) can not preuaile: for such as doe knowe and loue the trueth, do abhorre falshood. Wherefore, if the diuell preuaile against them: it is by another vse of lyes, then he vsed to the other sort of the world.

This vse of lyes is of two sortes: as we see by the word of God. The one is to make an euill thing to appeare good, vnder the pretence of good: and a false thing to appeare true, vnder the pretence of trueth. As we may see, how the diuell vnder the pretence of good and profite vnto Eue, made her eate of the apple, which was forbidden. Caine vnder the pretence of friendship, brought Abel into the feld and killed him. Saule vnder the pretence of amitie, bade Dauid to feast: and so meant to haue slaine him. Absolon vnder the colour of iustice and loue to the Common wealth: sought his fathers death, and made

1. Reg. 16.

17. 18.

Marth. 15.

1. Cor. 4.

Amongest

the papists

defenders

of idolatrie

be preferred.

2. Cor. 4.

The vse

of lyes amongst

the faith-
fullest.

Gene. 3. 4.

Eue.

Caine.

1. Reg. 17.

Saule.

Absolon.

3. Reg. 15.

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made his subiects traitours. With many more such examples in the word of God. Whereby is declared, that the diuell by his disciples, vseth lyes many wayes: sometime to stablish men in error, that be in error already: sometime to deceiue such as be in the trueth: but then manifest lyes be not bled, but rather lyes conueyed, couered, and cloaked with the mantell of trueth and veritie: as we may see by the examples before specified: howbeit, many times this vse of lyes, howe so euer it pretendeth trueth, can not deceiue men. When, rather then the diuell will misse of his purpose: he teacheth an other vse of lyes, which is more dangerous and painefull to the godly, then any yet before mentioned of. Of the which vse the Prophete Asaphe speaketh in this place, saying: They speake faire with their tounge, but thinke euill in their heartes.

The diuell
vseth lyes
many wa-
yes.

A peril-
lous vse of
lies.

This is a perillous kinde and vse of lyes: for it doeth one of these two great mischieses, or else both of them. That is to say, eyther at length it ouercom- meth the trueth: or else mortally persecuteth the trueth that will not be overcome. As we may see by Esau. He vsed a great while faire speach and gentle manners with Jacob his brother: but in his heart he saide, If my father dye, I will kill my brother. Againe, Absolon spake faire to his father, and asked him leaue to go to Hebzon, to pay there the sacrifice that he promised (whilst he was in Gessur of Syria) vnto God: but in his heart he went thither to rayse king Dauid his fathers subiectes against him. Cer- teine came to Christ and saide: Maister, we knowe that thou art true, and that thou teachest the wayes of God in trueth: yet in their hearts, they came to trippe him in a case of treason, if they could.

Esau.

Gene. 27.

Absolon.

3. Reg. 15.

Marth. 22.

This vse of lyes is very dangerous, for it lyeth in the

in the heart hid secretly, expecting and looking for
time conuenient, when and howe it may breake
forth to serue the turne: yet is the diuell the father
of lyes, and the temple of the diuell the wicked mans
and womans hearts, wherein they lye ashamed or
afraide to vtter them: but holdeth outwardly with
the truieth, which inwardly they mortally hate, vn-
till they may take occasion to doe outwardly as they
would. And we see it in Caine, Esau, Absolon, the
Phariseis and others. Yea, our owne age hath too
good experience of this vse of lyes. For, howe many
within this twelue moneths spake faire of God and
his worde, and shewed them selues outwardly as
friendly as could be vnto them: but what their con-
science and heartes were inwardly, nowe it appea-
reth. Doubtlesse, that they hated deadly in their spi-
rites, that they most extolled with their monthes: for
nowe they be gone from the truieth outwardly, whi-
che inwardly they neuer loued. And by the vse of
their lyes, they traine as many, as they may, to be
partakers of their euils: and suche as they can not,
(by the vse of lyes draue vnto their sect) by violence
and tyrannie they persecute and compell, with ex-
treme punishment and hatred, in landes, goodes, and
body.

Thus may we see by this Prophet Asaphe, which
way the wicked persecuted the godly, and mole-
sted the scēlie members of Christ, that wished al men
good, and no men harme: euen with lyes and false-
hoode, and vsed many craftie and subtile wayes.
Whereof we be not instructed by the Prophet only
to knowe this popson of the diuell concerning lyes,
and the diuers and manifold vse and practise of the:
but also, that the Christians be most in danger of
them, yet must be contented for Christes sake to
beare

Note.

The ami-
able coun-
tenance of
the papists
in King
Edwards
dayes: be
turned
nowe into
firie faces.

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beare them, and circumspectly to beware they be not deceiued by them.

THE FORTH PART.

5 Neuerthelesse, my soule wait thou stil vpon God: for my helpe is in him.

6 He truly is my strength, and my saluation, he is my defence: so that I shall not fall.

7 In God is my health and my glorie, the rocke of might: and in God is my trust.

8 O put your trust in him alwayes (ye people) poure out your hearts before him: for God is our hope. Selah.

The fourth part repeateth more at large, the declaration of the first and the second part.



HE fīue and sīxe verses be worde for worde, as the first & the second were: Onely there is left out in these two verses, this word (greatly): for before he saide, We should not (greatly) fall.

The which worde may be taken two wayes very comfortable, of the reader and hearer, if it be well marked and beleued.

Prou. 24.
The people of god
do fall.
John. 1.

The first way is, that the Prophet meaneth not, that the people of God shal not fall, for that is against the Scripture: for, The iust man falleth seven times in the day. Againe, If we say we haue no sinne in vs, we deceiue our selues: and the trueth is not in vs. Nowe, whereas sinne inseparably dwelleth (as it doeth in all men whilest they liue vppon the earth) there be faultes and falles before God of the mans part, in whome this sinne dwelleth: yet God of his mercy

mercy for the blood and death of Christe, doeth not account these inseparable finnes to be falles: but loveth the person, preserveth him, and will not impute nor lay any of those falles or faults, vnto his charge, but in Christe esteeme him iustified and cleane, as though he were of him selfe so in deede. And thus the Prophete saith, that of Gods part, and by our acceptation into his fauour, through Christ, the faithfull falleth not. That is to say, his sinne is not accounted damnable nor laide to his charge, for Christes sake: As Saint Paule writeth to the Romanes.

The finnes of the faithfull be not imputed vnto them for Christes sake.

Rom. 8. Justification. Note. Rom. 8.

Another way it may be taken. That a Christian hath testimonie in his spirit by the spirit of God, that he is so elected, chosen, and ordeined of God to eternall saluation: that what so euer the world, the flesh, the diuell, or sinne shall doe: yet standeth he assured of Gods election, grace, strength, and fidelities, that he shall neuer fall to damnation, but arise againe, and be called from his falls what so euer they be. And yet this most sure & comfortable knowledge will not giue him licence, nor libertie to sinne: but rather keep him in a feare and loue of the strong and mightie God, in whose handes he is, and kept from the great fall of eternall damnation, from the which he was deliuered from the beginning with God. So that ye may learne of this place, what perseuerance is, in the meditation & contemplation of Gods most holy word and promises.

He that standeth fast of Gods election: can not fall to damnation

from edT
edD. 30 yd
300 has
showe
a choral

Nichodemus. Iohn. 3.

At the first they seeme vnto the flesh, things impossible, as we may see by Nichodemus, who was as ignorant as could be at the beginning, when he came first to schoole to Christ. But when a man hath bene exercised a while in it, he feeleth more sweetnesse in the promises of God: as we see by this Prophete. For after he had borne the crosse of affliction

The longer a man is at schoole: the more sweetnesse in learning doeth he

a li-seele.

Chrysostom

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a little while, and learned the nature of God, howe mercifull he is to sinners, he saide: Although I fall, yet it shall not be greatly. But when he had tarried in the schole of Chyriste, and learned in deede what he was, and howe that he was able to perfourme his mercy, he saide plainly: Whatsoeuer, sinne, the diuell, the woꝛld, the fleshe, hell, heauen, or the earth would say against him, he should not fall. These two interpretations are to be noted. For which so euer we vse, we may finde comfort, and vnspeakable consolation.

Now, when he hath declared, that he shal not fall into Gods eternal ire & displeasure: he sheweth how this certeintie of eternall saluation came vnto him: and why God so mercifully and strongly, hath warded and fenced him against all temptations and perilles of damnation.

Why shal
not the
godly fall.
Health.

The merc-
cy of God
and not
manswork
saueth a
sinner.

Glorie.
Note.

It is (saith he) bicause God is his health. That is to say, One that hath not onely taken him from the sicknesse and daunger of sinne, the tyrannie of the diuell, and damnation of the lawe: but also preferreth him in the same state, that he fall not againe, into the sicknesse and perill that he was deliuered from. Whereof we learne, that it is not mans labours, nor mans woꝛkes that helpeth a sinner, and saueth a damnable soule: but it is the free woꝛke and vnderferued mercy of almighty God. Wherefore we be taught, that There is no health, but in God alone.

Then saith the Prophete also, that in God is his glorie. Of the which word he noteth two thinges. The one touching God alone: and the other touching God and him selfe.

The glorie that toucheth God alone, is, that this troubled Prophete pondered in the heauinesse and anguish

Hobbes

anguish of his minde, the number and strength of his enemies, the diuell, the flesh, sinne, the world, and the bitter accusation of Gods lawes, that truely accused and painfully grieved his conscience for sinne. Of the other side in faith he considered, howe the Scripture declared that God was merciful, euen vnto the greatest sinners of the worlde. And he learned also by the word of God, that GOD had made promise vnto sinners, to be mercifull. He considered further, that god had many times vsed and practised his mercy towardes sinners. And he founde likewise by the scripture, that God, to perfourme his mercy, would not spare his owne dearely beloued sonne, to redeeme man from his sinne with his owne precious blood, and painfull death.

Thus weighing the strength of the diuell and sinne in the one part to damne, and the strength of Gods mercy in Christe Iesus on the other part to saue, and perceiuing the riches, abundance, and strength of Gods mercy to be moze auaylable to saue, then all the power and strength of the diuell and sinne to damne, (for the great victorie that God taketh ouer such strong enemies,) the Prophete triumpheth in the glorie of God, ioyfully and thankfully: extolling him for his mercy and power, that hath broken the serpentes head, and spoiled him of his prisoners. So we vse to doe, when any man by valiauntnesse, defendeth vs from our enemies: we extoll and magnifie him for his victorie and conquest.

The afflicted Christian that beleeueth the strength of Gods mercy, to exceede the force of his enemies: receiueeth consolation.

This glorie gaue the Prophete Asaphe in this Psalmē to God, when by faith he sawe God conquering of hell, sinne, the diuell, the accusation of the lawe, desperation, the flesh, and the world. And the same glorie giueth euery faithful creature vnto God,

Euery christian giueth the glorie only vnto God.

22
 Matth. 6. at the end of the Lordes prayer, when he saith: For
 thine is the kingdome, the power, and the glorie.
 By the which wordes we knowe, that howe so euer
 the diuell and wicked people, take vppon them to vs-
 surpe by violence, warre, and tyrannie, and liue ne-
 uer so princely in pompe and pride: they be but vs-
 surpers, if they come to it wrongfully: for the king-
 dome apperteineth vnto GOD. And howe so euer
 they extend their power, (in Gods sight) they be no
 stronger then a brused reede, or broken staffe: for
 the power is Gods. And what glorie so euer they
 feigne and flatter them selues to haue: it is but wi-
 thered haye and vile dust, in the sight of God.

The Pro-
 phete by
 faith clai-
 meth the
 glory of
 God, to be
 his glory.

Note.

But nowe the Prophete, by the eye of faith, see-
 ing this glorious triumphe, strength, and power in
 God: saith, that In this glorious, almightie, and
 triumphant God is his glory, and desireth to haue
 part of that victorie, and of that meruellous mate-
 rie. And as the Psalmie saith, He calleth and na-
 meth the God of glorie, his glorie. Oh meruellous,
 and unspeakable boldnesse and constancie of faith. A
 man nothing but sinne by nature, in the sight of
 God, nothing but earth and ashes, replenished with
 all miserie and wretchednesse, by nature corrupt,
 the very enimie of GOD, a vessel prepared vnto all
 dishonour, ignominie, shame, and perdition, conten-
 ned through sinne, and shamed before all creatures:
 and yet nowe with all these dishonours (by faith)
 saith, The king of glorie is his glorie: and the con-
 querour of all dishonour, is his shield and buckler.

Of the other part, who can thinke or speake any
 thing thankfull to suche a king of glory, and most
 mightie conquerour, that abhorreth not of mercy, to
 be the honour and glory of so vile, sinfull, and wret-
 ched a thing, as man is? Whose eyes abhorre no
 filthe

Althe of sinne in penitent sinners, whose presence re-
fuseth not the companie of the sicke and miserable,
whose strength comforteth the weake, whose mercy
reioyceth the comfortles, whose life expelleth death:
whose health banisheth sicknesse, whose loue van-
quisheth hatred, whose immortalitie giueth euer-
lasting life: and who crowneeth vs with endlesse pi-
tie and compassion in loyes perpetuall.

Thus the Prophete, after he had espied the al-
mightie God in him selfe gloriously, to be boyd of all
troubles, dolours, and other aduersities, and that he
had also conquered gloriously the capteines of al ad-
uersities, hell, death, satan, and sinne: he challenged
by faith, and craued by Gods promise, to be parta-
ker of Gods glozy in this point. And doubtlesse, he
that can feele in his heart, that **GD** is his glozy:
he shall take no dishonour nor shame, by all the wor-
kes of the diuell, sinne, or the worlde. There-
fore, many times, in reading or thinking of the
Psalmes, or other parte of the holy scripture it
is expedient to meditate and pray, that the word we
speake or pray, may be vnto vs as much saluation,
comfort, and glozy, as we perceiue **GD** hath ap-
pointed in it for vs. And when we say with our
mouth to God, Thou art my saluation, my glorie, my
rocke, and my trust: Let vs cry, Lorde increase our
faith, helpe vs for thy name sake constantly to be-
leeue thee, to be vnto vs in deed in spirit, as we speake
of thee outwardly with our mouth. For in case the
heart vnderstande not, nor beleue the wordes we
speake with our mouthe: we honour God in name,
as the scripture saith. Let vs therefore praye, as
Saint Paule teacheth vs, saying: I will pray with
the spirit, and I will pray with the minde also.

When the Prophete hath by faith assured him-

3.ij.

selfe

Consolatio

Psalm. 103.

Oh kinely

faith.

Luke. 17.

Esa. 29.

Matth. 15.

1. Cor. 14.

Iohn Hooper Bishop and Martyr

Exhortation. selfe of Gods fauour, he exhorteth all the Ch�istian congregation to doe the same, saying : O put your trust in him alwayes (ye people, &c.)

What is the office of the pastor, when he vnderstandeth the scriptures ? Here the Prophete teacheth, what the Minister of the Church, Bishop, and others should doe, when they vnderstand the scripture, and learne by it, feare and faith, loue and hope in GOD : they be bound to teache the congregation the same Scriptures for her saluation. Whereby is condemned the vse of the Scripture in an vnknowne tongue : which is directly against Gods worde. And here be Kings

1. Cor. 14. The office of Kings and Magistrates, Parents and Maisters. and Rulers also taught, to see their subiectes, tenants, and seruants to vnderstand the worde of God : likewise the Father and the Mother, the Master and the Maistresse, who be bound to knowe for their saluation the worde of GOD, and to teache it vnto others vnder their gouernaunte. Wherefore, in the end of the verse is put (Selah.) As though he had saide, Happie be those that put their trust in the Lorde, and teach other to doe the same. And cursed be those that trust not in the Lorde, and teach others to do the like.

THE FIFT PART

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights. They are altogether lighter then vanitie it selfe.
10 O trust not in wrong and robberie, giue not your selues to vanitie : if riches increase, set not your heart vpon them.

*The fift part sheweth, howe mans power is
not to be trusted vnto.*

The



The Prophete by no meanes would haue men to put their trust in fleshe and bloud : in case they doe, they must needs perishe. For when miserable man shall trust in vaine vanitie, whi-

No truste
in fleshe &
bloud.
Note.

che is man : he can be no lesse then vanitie it selfe, in whome he hath trusted. And this is one miserie and wretchednesse, a man to be deceiued of helpe and succour : whereas he most trusted to haue bene holpen and succoured. Thus must it needs happen to them that trust in men. For men of most excellencie and greatest authoritie, riches, and power in the world, be but vanitie : as the Prophete saith. Nowe as they be, so is their helpe : And as their helpe is, so is the comfort and consolation of such as seeke help at their handes. Those that be trusted vnto, be but flesh and bloud : the best of flesh and bloud is but vanitie : the consolation and helpe of vanitie, is miserie and wretchednesse : wherefore the Prophete exhorteth all men to beware, they seeke not ayde and comfort of man, for he is but vaine. The Israelites vsed for their helpe against their enemies, the Egyptians : but the more flesh conspired together, the worse successe had all the battels they fought. Solue as we see, men that haue their trust in men, suffer muche trouble and miserie in the world, bicause their helpe they trust in, is of inferiour strength and power to the troubles and aduersities, that they be combzed withall. So doeth the word of God declare, that such men as trust in vanitie, haue not onely worldly aduersities against them, but also for their so doing, (trusting in fleshe) they be accursed of God, as the scriptures say : Cursed be he that trusteth in man. So that we see meruelous and vnspeakable harmes come of the trust in man. First, miseries of y world,

As man is
so is his
helpe.

Note dilige
gently.

The Israe
lites vsed
the Egyp
tians for
helpe.

An inferi
our me
dicine to
the dis
ease : can
not cure
the patiēt.
Iere. 17.

What
doth come
of the trust
in man.

Iohn Hooper Bishop and Martyr

Two euils.

and next the enimitie and curse of God. For he that putteth his trust in man, with the same one fact and doing, doeth two horrible euils. The one, he deceiveth him selfe: for the vanitie that he trusteth in, can not saue him. And the other, he dishonoureth God that onely can saue, in putting his trust in mortall man, that can not saue: and so maketh of man God: to Gods high displeasure and dishonour.

Euery Christian man therefore should forsake flesh and bloud, and trust in the Lorde Almighty maker of heauen and earth, as the Prophet Asaphe did a little before, when he saide: In God was his glory, who could defend him from all hurts present, past, and to come, what so euer they were.

Gal. 6.

The like may we see in Saint Paule, that saide: God forbid that I should glory in any thing, saving in the crosse of our Lord Iesus Christ, by whome the world is crucified vnto me, and I vnto the worlde: That is, bicause I put al my trust of saluation (saith Saint Paule) in him that was crucified, the worlde taketh me for an heretique, and so persecuteth me: but yet it ouercommeth me not, neither taketh it away my glory; my consolation, and my crowne of eternall ioyes. For euen as the worlde persecuteth me with fire, sword, and all other crucifyings: so I crucifie the worlde againe, testifying by the worde of God, that their liuing is nought, and their faith and trust worse. So that as they crucifie me with worldly trouble: in like manner I crucifie the worlde againe with the worde of God, and speake against it, bearing testimonie that it is the enimie of God, and shall perish eternally. But this I doe (saith Paule) bicause I glory in nothing, saving in Christ crucified.

A goodly
explanatio
of Paules
words: god
forbid that
I should
glory in,
&c.

Thus doeth the Prophete Asaphe teach all men to put their trust in Christe, and not in sinfull man: which

which is not onely banitie: but also, If vanitie were laid in one balance, and man in the other, yet of both man were the more vanitie. Therefore man is not to be trusted vnto: (saith the Prophet.)

Man more
vaine then
vanitie.

And for a further declaration that man is more vaine, then vanitie: he openly declareth in the pro-
cesse of his Psalmē, that man is giuen besides vani-
tie, to wrong and robberie, which two euilles do in-
crease mans miseries. For man is not onely borne
vaine vanitie: but also by processe of time in wicked
liuing, addeth wrong and robberie vnto vanitie, and
so maketh vanitie more vaine and damnable, then it
was before.

Why man
is more
vaine then
vanitie.

For this robberie and wrong is done two ma-
ner of wayes: to God, and to man. He that putteth
his trust of saluation in any other thing, sauing in
God: loseth not only his saluation, but also robbeth
God of his glory, and doeth God (as much as lyeth
in him) manifest wrong, as the wicked people a-
mongest the Iewes did, that saide, As long as they
honoured and trusted vnto the Quene of heauen, al
thinges prospered with them: but when they hear-
kened to the true preachers of Gods word, they said
al thinges came into worse state, and that with fear-
fullie and trouble they were ouerwhelmed.

Who so
trusteth in
any thing
sauing in
God, doeth
dishonour
God.
Wrong
done vnto
God.
Osc. 2.
Ierc. 44.

He that putteth also his trust & confidence in any
learning or doctrine besides Gods worde, doeth not
only fall into errour, and lose the trueth: but also as
much as lyeth in him, he robbeth Gods booke of his
sufficient trueth and veritie, and ascribeth it to the
bookes of mens decrees. Which is as much wrong
to God and his booke, as may be thought or done. In
the which robberie (or rather sacrilege) no man shuld
put his trust, (as the Prophet saith.)

What doth
he that be-
leeueth as
ny doctrin
besides
gods word.

An other way, wrongs be done vnto man: when

Wrong
done vnto
the man.

Iohn Hooper Bishop and Martyr

the riche and sturdie of the woꝛlde, by abusing of
friendship, oppresse, robbe and spoyle the poꝛe. And
by his thus doing, first he deceiueth him selfe: foꝛ e-
uill gotten goods can not long prosper, neither can
any familie aduanced by fraude, crafte, oꝛ subtiltie
long time endure. Then he deceiueth the simple and
poꝛe that trusteth vpon the outward shewe of his
poꝛt and estimation: which glittereth in the woꝛlde
as a vaine, glozious, and deceivable beantie, and ho-
nour: and marketh neither howe wickedly the glo-
rie of the robber and doer of wꝛong spꝛang vp, noꝛ
howe miserably God hath ordeined it to fall againe.
But seeing carnally he seeth a vaine man in vani-
tie, prosper foꝛ a time, he trusteth in this vanitie
pampered by with robberie and wꝛong, vntill suche
time as vanitie vadeth, and he much lamenteth that
put in vanitie, so much vaine hope. But graunt that
honour and riches by Gods gift and trueth, abound:
yet were they not giuen foꝛ men to trust in, but foꝛ
men to giue **G D D** moze thankes, and to helpe the
poꝛe with them, from iniuries of oppression, and
neede of hunger, thirst, and pouertie. Wherefoꝛe the
Pꝛophete saith, Although riches doe abound: yet
men should not put their heartes vpon them. That
is to say, men should not trust in them, noꝛ keepe the
otherwise, then their vse oꝛ keeping should serue to
the glozie of God: in aboundance to be liberall: and
in time of neede to be carefull: not to keepe them foꝛ
a pꝛiuate commoditie: but as Iosephe did say, to
saue the multitude from scarcitie and penurie.
Thus doeth the Pꝛophete exhoꝛt all men to beware
they put not their trust in men: foꝛ both they and
all that they haue of woꝛldly things, be transitozie,
vaine, and inconstant.

Why ri-
ches are gi-
uen vnto
man.

Gene. 41.

THE

THE SIXT PART.

11 God spake once, and twice, I haue also heard the same : that power belongeth vnto God.

12 And that thou Lorde art merciful : for thou rewardest euery man, according to his worke.

The sixt part conteineth : howe that God hath promised to helpe the afflicted, &c.



Dob hath the same phrase and manner of speache : The Lord spake once, and will not repeate the same againe. *That is as much to say, as that the worde of* Iob. 33.
Note.

God is so sure, that it can not be made frustrate, nor changed by any meanes. So saith this Prophete Asaphe, God spake once, which standeth sure for euer, and can not be altered.

This word of **GOD** hath relation to the verses before : wherein be opened the vanitie of man, or insufficiencie to helpe him selfe or others in trouble, which can not be chaunged, nor euer shall be, but as fleshe is vanitie be it neuer so holy : as Adam called his best sonne and holy Party, Abel : that is to say in the Hebrue tongue, Vanitie : perfectly knowing, that all flesh by sinne, was vile and vaine : and therefore not to be trusted vnto. Genesis. 4.
Abel in
Hebrue:
in English
is Vanitie.

This (once) speaking of God, is also referred vnto the text that followeth : which declareth two vertues in God, Power and Mercy : Power, to punish his enemies : and Mercy, to recompense his faithful afflicted. And this is so true, that it shall neuer be made false : the wicked to feele Gods strength in damnation, and the faithfull to feele Gods mercies in saluation : not bicause their workes deserue it : but bicause God of his mercy, so contented to blesse

How God doth rewarde euery man after his workes.

ed
John Hooper Bishop and Martyr

the poore faithful workeman. So he giueth eche man
after his workes, the euill hell fire by iustice, and the
good heauens blisse by mercie.

Now the Prophet saith, He heard it twise at Gods
mouth, that is to say, He knewe God had made pro-
mise of mercie to saue the faithfull penitentes: and
of iustice to punish the unpenitent sinner. And this
he heard in the time of the Lawe of Nature, by rea-
ding of Moses booke: and also by the holy Ghost in
his owne time, when by the inspiration of the holy
Ghost, he wrote this Psalmie and the rest of his pro-
phesies. The same haue we likewise heard: first, by
reading of the booke of Moses: next, by reading of
the Scriptures of the Prophets: and third-
ly, by reading of the new Testament.

The which I pray God giue

vs grace to beleue

and followe.

Amen.



An Ex-

AN EXPOSITION
vppon the 73. Psalme; made by
 the constant Martyr of Christe, Maister
IOHN HOOPER, Bishop of Glo-
 cester and Worcester.

THE ARGUMENT.

THE matter and argument of this Psalme, is a consolation for them that are wont much to be moued and afflicted, when they see the godly flourish, and prosper in all wealth, and pleasure; and contrariwise, the godly and good people oppressed with pouertie, and all other calamities, & afflictions. As ye may see the Prophet Asaph intreate of this matter in this his first Psalme: the same ye may see also in king Dauid, in his 37. Psalme. Wherein he exhorteth men not to iudge amisse of God, nor to leaue off godly conuersation, although the best be punished, and the worst scape quit. These two Psalmes intreating of one matter, are to be read and knowen of vs in these perillous dayes, least the hatred & persecution that happeneth to Gods truth, and to thielouers thereof, might vnhappily make vs to iudge of God, & to forsake his trueth, as many haue done; and daily the number of them increase, with the decrease of Gods honour, and the increase of their owne damnation. For howe Christ trieth the chaffe from the corne, the rust from the metall, and hypocrisie from trueth. If we will not, or cannot abide the hammar, or trying pottle that God setteth vs in, to exporate and search, whether our faith wil abide the fire of trouble and persecution, or not: if we suffer not, all our religion is not worth a hawe. For, it is not woordes that prone faith, but deedes. If it abide the triall, it is true, and the more it is tried, the finer it wil be: and at length brought into such finenesse, as corruption shall neuer hurt nor harme it, in the world of grace and vertue. **G O D** therefore graunt vs grace to suffer his triall, and search strongly, patiently and thankfully. Amen.

The

Psalm 37.

Matth. 26.
 1. Tim. 1.
 2. Tim. 4.
 1. Iohn. 2.
 1. Cor. 3.
 Heb. 11.
 Matth. 10.
 James. 2.
 Gen. 12. 15.
 17. 22.
 Rom. 4.
 Matth. 7.

¶ The order of the Psalme:

- 1 The text and letter of the Psalme.
- 2 The Paraphrase, or plaine explanation of the text, and letter of the Psalme.
- 3 The principall partes, and most notable doctrines contained in the Psalme.

¶ The text and letter of the Psalme of Asaph.

THE FIRST VERSE.

- 1 Truly God is louing vnto Israel: euen vnto such as are of a cleane heart.

¶ The Paraphrase or plaine explanation.

Matth. 5.
Luke. 6.
Apoc. 3.
Prouerb. 3.
Habaii.



God loneth the godly, although they be afflicted: and hateth the vngodly, although they be in prosperitie. The Lord is louing and merciful to such as be afflicted, and specially if their hearts be pure and cleane, & iudge nothing of Gods amisse: whether they see the good oppressed, or the euil exalted. In their hearts they murmur nothing at Gods doings: nor in their mindes they find no fault with Gods order, and prouidence.

THE second and third verse.

- 2 Neuerthelesse my feet were almost gone, my treadings had welneere slipt.
- 3 And why? I was greued at the wicked, I doe see also the vngodly in such prosperitie.

¶ The plaine Explanation.

Psal. 37. 73
Abac. 2.

Pet notwithstanding, when I saue the good afflicted, and the euil prosper, it troubled my minde: so that

so that in manner I was forced and compelled, thro-
roughe indignation, to iudge of God as other euill
men did: and gréuouſly offended his high maiestie,
in thinking his doings not indifferent, in troubling
the god, and quieting of the bad.

THE fourth Verse.

4 For they are in no perill of death: but are lustie
and strong.

The plaine explanation.

I perceiued further, (saith the Prophet) that the
wicked liued not onely quietly, and pleasantly: but
also died (in maner) without heauines, or any great
tormentes. Besides all these felicities, pleasures,
and ease for their owne partes in this world: it hap-
peneth when they die, they leaue also pleasant and
delectable mansion houses, great riches, and large
possessions to their childzen.

THE fift and sixt Verse.

5 They come into no misfortunes like other folke,
neither are they plagued like other men.

6 And this is the cause that they be so holden with
pride, and ouerwhelmed with crueltie.

The plaine explanation.

If any misse of losse and damage in this world,
it is they: if sicknesse flieth from any, it flyeth from
them. So that much felicitie, and little aduersitie,
causeth them to knowe neither God, their neigh-
bours, nor themselues.

THE seuenth Verse.

7 Their eyes swell for fatnesse, and they doe what
they

John Hooper Bishop and Martyr

them lust.

The plaine explanation.

Such as flourish with riches and authoritie, are proud and arrogant; for all thinges come so abundantly vnto them, that they haue more then they looke for.

THE eight Verse.

8 They corrupt other, and speake of wicked blasphemie, their talke is against the most highest.

The plaine explanation.

They afflict and cruelly persecute the good and innocent, and they are come to this insolencie and pride, that they would not onely their abhominations should be knowen: but also they themselves boast of it, and in most abomination, most extoll and magnifie themselves.

THE ninthe Verse.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

The plaine explanation.

They be so blinded and deceiued with the felicitie, and trouble of this world, that they spare not God, nor godly men: but speake against both, and do their willes and pleasures.

THE 10. 11. 12. 13. 14. 15. 16. and 17. Verses.

10 Therefore fall the people vnto them, and thereout sucke they no small aduantage.

11 Tush (say they) howe should God perceiue it? Is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world,

13 In this world, these haue riches in possession.
 14 Then haue I clenſed my heart in vaine (ſaid I) &
 washed my handes in innocencie.
 15 All the day long haue I bene puniſhed, and cha-
 ſtened euery morning.
 16 Yea, I had almoſt ſaid euen as they: but loe, then
 ſhould I haue condemned the generation of thy
 children.
 17 Then thought I to vnderſtand this, but it was too
 hard for mee.
 18 Vntill I went into the Sanctuarie of God: then
 vnderſtoode I the end of theſe men.

The plaine explanation.

Because the wicked men prosper so well in this
 world: the people of God conſorme, and applie them-
 ſelues to do as they doe, and frame their liues and
 manners, vnto the rule and faſhion of ſuch wicked
 people as prosper. And they ſucke and draue into
 their mindes, the wicked mens opinions and con-
 uerſations: and ſo replenish themſelues with iniqui-
 tie, as the thirſtie man doth replenish himſelfe with
 water. And when the people ſee the beſt part turne
 vnto the manners of the worſt, and be as euill or
 worſe then the worſt: they muſe and thincke whe-
 ther there be any God, or knowledge in God, that
 ſuffereth theſe abominations. And not onely the
 common people (ſaith the prophet Aſaphe,) ſtoode in
 a manerling whether God tooke any heede or cared
 for the world, ſeeing that wicked men did ſo prosper,
 and the godlier ſorte ſo vexed: but I my ſelfe alſo
 conſidering theſe things with my ſelfe, fell into ſuch
 madneſſe and error of iudgement, that I had done e-
 uill ſo to applie my ſelfe to vertuous and godly life:
 ſeeing I was vexed and turmoyled with continuall
 miſeries,

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miserics, & seeing that there was neuer a day, that did not bring her crosse and trouble to the seruants of God, and vertuous people. These thinges (saith the prophet,) fondly and foolishly I spake to my selfe many times: but when I weighed the thing with more iudgement, and considered the matter more deeply with my selfe, I thought, If I thus iudge and speake of God, doe I not improue, reprehende, and condemne the life, conuersation, and labours of all godly men: The which will not be drawen nor inticed from godly life, and the loue of vertue by no misaduentures, nor afflictions in this world: neither doe they iudge that they haue studied, and followed godlinesse in vaine, whatsoeuer trouble hath happened to them in this world. And therfore, when I assayed to compasse the cause, and veritie of these thinges: the greatnesse thereof brought me into much feare, and carefulnesse. And further I perceiued, that I could not come to the knowledge of these thinges, except the Almighty God would reueale, and open vnto me the mysteries and secretes of his prouidence, and wisdome: that I might see, and vnderstand, what ende and outgoing these wicked men should haue, that with most abhominacion and blasphemie in this life had most felicitie, and pleasure. And by tarrying in the thoughtes, and cogitations of this case and matter: at last I found, that these wicked men and women, whose felicitie and prosperous estate tormented me, their end was most miserable, full of wretchednesse and paine.

THE 18. and 19. Verse.

- 18 Namely, thou settest them in slipperie places, and castest them downe, and destroyest them.
- 19 Oh howe soudeinly do they consume, perish, and
come

come to a fearefull ende?

The plaine explanation.

Doubtlesse the felicitie and pleasures (Lord) that thou gauest to these wicked doers, are slipperie and brittle: for so may I well call them, because such as enioy them (for the most part,) so abuse them in this life, that they lose the life everlasting.

THE 20. Verse.

20 Yea euen as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

The plaine explanation.

These wicked mens felicitie vanished, as the dreame of him that is awaked. For as y dreame for a time seemeth to be true, & as long as he slepeth he supposeth it to be as he dreameth: but as the dreame passeth the slepe being broken: so doth these wicked mens felicitie, when they depart out of this life.

THE 21. 22. 23. and 24. Verse.

21 Thus my heart was greeued, and it went thorough my raines.

22 So foolish was I and ignorant, euen as it were a beast before thee.

23 Neuerthelesse I am alwayes by thee: for thou hast holden me by the right hand.

24 Thou shalt guide mee with thy counsell, and after that receiue me with glorie.

The plaine explanation.

Before (saith Asaph) that I sawe such wicked men (as flourished in all felicitie, and pleasure) caste downe headlong from their places, I was wonderfully troubled. And no meruell: for I was but a foole and an idiote, that perceiued not the iudgement

h,

of

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of the Lord, but as a beast before thee in that respect, O Lord, yet diddest thou conduct me (such a foole as I am) to the understanding of thy pleasure, in such difficult and hard causes. And in their pleasures thou shewedst me their losse, and damnation: and in mine owne aduersitie and trouble shewedst me, my salvation and perpetuall health.

THE 25. and 26. Verse.

25 Whom haue I in heauen but thee? And there is none vppon the earth, that I desire in comparison of thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

The plaine explanation.

When the Prophete hath weighed Gods iudgement, towarde such as with iniquitie liued in all pleasure, and perceiued that their paines were for euer, and their ioyes but for a time: he is now inflamed with the loue of God, and breaketh forth into these godly words, and sentences: Who can delight me in heauen, but thou? O Lord. Whom shal I loue vppon the earth? Whom shall I reuerence and honour, but thee? Doubtlesse of all thinges except thee, I passe nothing of, nor set stowe by. Thee onely I embrace, thee onely I desire, and thee onely I couet, and wishe for: for onely thou art to be beloued, to be honoured, and to be wished for. So that both my soule, and my body be rauished with the loue of thee: for thou art the strength, and foundation of my soule and body. Thou art my riches, my treasure, and my euerlasting inheritance.

THE 27. and 28. Verse.

27 For loe, they that forsake thee shal perish: thou hast

hast destroyed all them that commit fornication against thee.

28 But it is good for me, to hold me fast by God, to put my trust in the Lord God.

The plaine explanation.

And god-cause haue I (O Lord) to loue thee: for they shall perish, and be destroyed, as many as loue any thing besides thee, and forsake thee. Therefore as I knowe it profitable onely to pferre thee (O Lord) in all loue and fauour: so is it meete that I beeing thus saued by thy mercie, and receiuing so many benefites at thy hand, should continually with laude and praise, celebrate and magnifie the meruellous works of thy goodnesse and prouidence.

(.)

The end of the Paraphrase or plaine explanation.

The principal partes of the Psalme 73.

Verse 1. Truly God is louing to Israel, &c.

The first part is conteyned in the first verse: and it declareth that God loueth the good, although he punisheth them.

Verse 2. My feete were almost gone, &c.

The second part is conteined in the second verse: and it declareth how weak & fraile a thing the nature of man is, and vpon how small an occasion it is in danger to fall from God.

K. ij.

Verse

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Verse 3. 4. 5. 6.
7. 8. I was gree-
ued at the wicked,
&c.

The third part is contained in
six verses that follow, wherein the
felicite of wicked men consisteth,
that good men bee so sore gree-
ued at.

Verse 9. 10. 11.
Therefore fall the
people vnto them,
&c.

The fourth part is contained in
other three verses next ensuing:
And it declareth howe fraile,
brittle, and weake a thing man
is, that for euery trifle turneth,
and withdraweth himselfe from
God.

Verse 12. 13. Then
haue I clenfed my
heart in vaine, &c.

The fift parte is contained in
two other verses next following:
And it declareth howe soone men
repent their well doinges.

Verse 14. Yea and
I had almost said
euen as they, &c.

The sixt part is contained in one
verse next following: And it de-
clareth how great a danger it is,
semerously to iudge of God, or of
Gods people, without the word of
God.

Verse 15. 16. 17.
18. 19. 20. 21. Then
thought I to vn-
derstand this, but
it was too hard for
me, &c.

The seuenth part is contained in
seuen verses next following: And
it declareth that mans reason is
but ignorant and beastly in consi-
dering of Gods workes, untill it be
illuminated by God and his word.
And then is made open, how vaine
all things be that wicked men pos-
sesse in this world.

Verse

Verse 22.23.24.
25.26.27. Neuer-
thelesse I am al-
waye by thee: for
thou hast holden
mee by my right
hand, &c.

The eighth part is contained in
sixe verses next following unto the
end of the Psalme: and it decla-
reth a wonderfull & unspeakeable
consolation. For although we be
greuously tempted: yet we be not
forsaken of God, but preserved and
liftt vpp, when else otherwise we
should fall. And in this part in set-
ting forth the multitude and num-
ber of Gods consolations: he draw-
eth neere the ende of the Psalme,
and concludeth it with this text, I
wil set forth thy workes. Where-
with he declareth that hee will be
thankfull unto God for his great
giftes and mercie.

¶ The end of the partes and chiefest mat-
ters in the Psalme.

What thinges are to be marked out of these
partes, and matters of the
Psalme.

¶ Out of the first part are many
thinges to be noted.



First the nature and condition of God,
(for as much as hee hath prepared for
men a place of ioye permanent and e-
uerlasting:) is not to rewarde such as
be his, and ordeined to the life to come

with so slender, and small a recompense in the bloud
of his sonne Iesus Christ, as these worldly and tran-
sitorie thinges be of this world: but with riches and
treasures that shall not corrupt, nor be eaten with

It. iij.

vermine,

Matth. 6.

Colof. 1.

1. Cor. 15.

Matth. 25.

Cantic. 4.

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Iohn. 17.
Ephes. 2.
Matth. 19.

bermine, nor yet taken from vs by theeues. As S. Paule saith: He hath made vs to sit with him in the glorie of heauen. And as Christ said vnto Peter, that became a begger with the rest of the Apostles in this world, for Christs sake: Ye shall (saith Christ) sit vppon the twelue seates, iudging the twelue tribes of Israel. We must therefore note out of this place of the Prophets Psalme, That God, although he whip and scourge vs, as we haue most woorthily deserued; yet he loueth vs, and will not take his mercie from vs, but once leaue beating of vs, and burne the rod; and then in Christ reward vs with euerlasting life. In any case therefore, we must well assure our selues in the dayes of Gods punishmentes, that the end of his crosses & afflictions be the beginning of euerlasting ioyes. For, He receiueth none: but such as he first correcteth and chasteneth.

Rom. 8.
Luke 13.
Psalm. 119.
Apoc. 6. 17
22.
Esaie 54.
Ose. 1.
Heb. 12.

Esaie. 53.
Rom. 3.
Exod. 14.
Gene. 10.
1. Reg. 28.
Trip. Hist.

Exod. 3.

1. Reg. 28.

Trip. Hist.

The second learning in this part, is to be persuaded, that God doth not punish without iust cause, for that he delighteth in punishing of his people: As the wicked Pharao, Sennacherib, Saule, and Julian the Apostata said. When he had drowned all the world with water for sinne, the wicked people iudged, that God had punished of a parcial and cholericke passion in his furie, without iust matter & cause. And therefore they went about in contempt of God, to build a towre so high, that God should neuer haue bene able to wreake his wrath vppon them againe. So did cursed Pharao, he asked What God that should be, that could plague him and his realme? And in the time of his punishment railed, and spake most vneruerently. Wicked Saule also, when God for his disobedience punished him: he in despite of God, sought remedie to withstand the punishmentes of God by witchcraft, and Nekromantie. And Julian the Emperour,

perour, when Christ gaue him in the warres his deathes wound, took an handful of his owne bloud, and hurled it in despite of Christ into the aire, and said, *Thou hast ouercome thou Galilean*, and so in mockerie he called Christ, & Christian men Galileans. Wherefore, in any case this beginning of the Psalme is to be marked, and bled in the time of all mens punishmentes: and to say with heart and mouth vnto the heauenly father, whatsoeuer he layeth vpon vs, Truly God is louing vnto me, &c. And so doth king David crie out, when God was most seuerer and busie in punishing both him and his people, saying: Thou art iust, (Lord) and right: and iust is thy iudgement. So did the Emperour Maurice say, when his wife, and children were killed before his face: Thou art iust, Lord, and thy iudgements are righteous.

Psalme. 119.

Carion.

Job likewise was of the same minde, although his wife and kinsfolke prouoked him to speake vnpatiently, and vnreuerently of God: yet he said, that He and all his were the Lords, and that if he had taken them of him, why should not he be contented, that God should haue them againe at his pleasure? These two notes are to be marked, and bled, whatsoeuer happen. First, that God purposeth to bestowe heauenly pleasures and treasures vpon his people: and therefore he wil not reward them with the trash and wicked Hammon of this life, and transitorie vale of miserie. The second, when he punisheth his in this world, it is of loue: and that the person afflicted must both take it so, and also saye so with this Prophete Asaphe, Truly God is louing vnto Israel, (that is to say,) To him that professeth his religion.

Job. 1. 2.

Ioh. 16.

Gal 5.

Col. 1.

1. The. 1.

Heb. 12.

James. 1.

1. Iohn. 1.

The third note is, to marke that God is known and felt in the time of punishment, and persecu-

tion

tion

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Psalm. 119.
 Deut. 4.
 2. Reg. 21.
 Neh. 9.
 Psalme 18.
 91. 118.
 Rom. 5. 12.
 1. Cor. 4.
 2. Cor. 1.

tion to be louing: but of such as be of a cleane heart.
 Whereof we learne, that all men that beare the
 name of Israelites, and of Christian religion: iudge
 neither reuerently nor yet patiently of Gods punish-
 mentes, but such Christian men as be of cleane
 heartes. Out of this place we may learne, the cause
 why in this troublesome time, so many were wea-
 rie and fall from the trueth of Gods word, whiles
 God is a punishing of vs that haue bene vnthanke-
 ful vnto him, and did not liue according to his word,
 (the Lord forgine vs.) Doubtles, now they mislike,
 and starte backe: no not starte backe, but open-
 ly in the face of Gods enemies I weare and stare, as
 Peter did, (God sende them Peters repentance,)
 that they neuer passed, nor cared a iote for Gods
 word. And all is, because they be not, nor euer were
 of a cleane heart: that is to say, so perswaded in their
 heartes, that Gods holy word is the onely trueth,
 what punishment soeuer God lay vppon them
 that professe it. God giue vs this cleane heart, that
 we may vnfeignedly say, Doubtlesse the Lord is lo-
 uing vnto his word, and to them that professe it, al-
 though he lay thousandes of crosses vppon them in
 this world.

Out of this place we be admonished (dearely be-
 loued,) to beware of the greatest, and abhominable
 euill (one of them) that can be done against God:
 that is to say, witchcraft, and calculation by Astro-
 nomie, and such other like. Howe haynous an of-
 fence is this, when we see the heauens raine, the
 cloudes wholly bent to stormes and tempestes, the
 windes roaring, and in such rage, as all should goe
 a sunder, thunder and lighteninges as men won-
 der at: and vnder all these plagues, tempestes and
 foule weather, the young springing corne, the swete
 rote

roote of hearbes, the little withered grasle lye bu-
 ried and couered vnder weather and stormes, frost
 and snowe, whilst **G D D** suffereth winter, and
 maketh colde to continue. Were it not now witch-
 craft and very abomination, to say and diuine of
 these stormie and winterly tempestes, that sommer
 should not be greene, parched blades of graine should
 not come againe in the haruest to cozne: bitten, and
 buried rootes, should not at the spring bring forth
 sweete and pleasant floures: that shaken and wind
 tozne trees by tempestes, should not in the calme
 comming of the sommer, bud forth their leaues?
 What witche and cursed man would thus iudge of
 earthly things, that haue their times of hading and
 losing of all beautie for the sinne of man? If this
 be abomination for the bitternesse and stormes
 of winter, to condemne and curse the sommer
 to come, bycause sommers fruites, and the springes
 beautie be stayned and all defiled with win-
 ters barrennesse, and dimme cloudes: what is this,
 but fenne times moze abomination, for the bitter-
 nesse and stormes of persecution, to condemne and
 curse the life to come of Gods people, because truthe
 fruites, and the resurrections glozy be stayned, and
 all dishonoured with worldly scarcitie, and dimme
 persecution: But as Asaph the Prophete saith, Al
 eyes see not these thinges, but such as be of a cleane
 heart. All men haue eyes, for the most part, and all
 men haue hearts, but they be such, as the wormes of
 the earth, and birdes of the ayre can eate and de-
 uour: but he that will liue in **G D D**, and see these
 things, must haue immortal eyes, and an incorrup-
 tible heart, which commeth by grace in Gods spirit,
 to see by faith, and honour with reuerence Gods do-
 ings, as well in the winter and colde stormes of per-

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sequition, as in the summer of felicitie and pleasure: and to remember that all men and women haue this life and this worlde appointed vnto them, for their winter and season of sorrowes. The summer draweth neare, and then shall we be fresh, orient, sweete, amiable, pleasant, acceptable, immortall, and blessed for euer and euer: and no man shall take vs from it. We must therefore in the meane time, learne out of this verse to say vnto God: whether it be winter or summer, pleasure or paine, libertie or imprisonment, life or death, Truly God is louing vnto Israel, euen vnto such as be of a cleane heart.

¶ Out of the second part are diuers things also to be noted.

2 My feete were almost gone, &c.



Matth. 20.

First the Prophet noteth, how wretched and miserable man is, and how soone inclined to doe euill. He saith, that He was ready and prest to haue slipt from God: euen with the beholding of Gods owne works, when he sawe God giue vnto the wicked felicitie and prosperitie, which things be onely Gods riches to giue to whome he will. Although he bestowed none of his vpon the wicked, yet was he offended that he should bestowe his owne where he lusted. The same occasion toke the workmen in the vineyard, to murmur against God: as it is in the Gospell of Saint Matthew. So that we be naturally giuen to this, that God giueth alwayes too much vnto other, and too little vnto vs: yea, although he would giue vs all the worlde, and yet keepe any one thing for himselfe, (euen

(euen his very Godhed,) in case he wil not giue also
 that vnto vs: we be ready to bid him farewell. And
 in case he will not also giue vs as much, as is in
 him: such is our nature, that we will by some mea-
 nes or other seeke to haue it. As we may see, when
 he had made Adam, and giuen him both knowledge
 and power, aboue all other creatures made for his
 vse, because he was not made God altogether: he
 fell most haynously from God: and slipt not only in
 his feete: but also in soule and body, to his vtter ru-
 ine and destruction, and of vs all that come of him.
 For this is our condition. Let God giue vs neuer so
 much, we thinke it too little, (except we haue a singu-
 lar grace to consider it.) And let vs surrender vnto
 God neuer so little homage or seruice: we thinke
 it all too much. Such is our cursed nature and first
 birth, to be ready to slip from God vpon the lightest
 occasion of the world: yea, when God doth other
 men good, and vs no harme. But this nature we
 haue of the diuel our forefather, to disdeine and ma-
 ligne at other mens profite & preferment, as he did.
 For when God made Adam, and put him in Para-
 dise: the diuell neuer rested enuying Adams prospe-
 ritie, vntil he had brought him to the losse of altoge-
 ther, and to slip cleane from the Lorde. This doc-
 trine therefore touching the brittlenesse and fraile-
 nesse of mans nature, is to be marked: least that
 whereas the Prophete saide, My feete were almost
 gone, we slide and fall altogether from God.
 There is also to be noted, that the Prophet said,
 He was almost gone, and not altogether. Here is
 the presence, prouidence, strength, safegarde, and
 keeping of man by almightie God, meruellously set
 forth: that although we be tempted and brought
 (euen to the very point,) to perpetrate, and doe all
 mis-

Gene. 3.

Gene. 1.

Iohn. 8.

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mischiefe : yet he stayeth vs, and kepeth vs that the temptation shall not cleane ouercome vs. And so Saint Paule saith of Gods prouidence, and present helpe : that He will not suffer vs to be tempted further, then we shall be able to beare. And many times when we be brought into the greatest daunger and perill both of body and soule : befoze we fall and be ouercome, the Lorde prouideth vs, and prouenteth the euill. As when Abraham went into Egypt, and perceiued that the Egyptians would put him in daunger for his wife Sara, (for she was a faire woman,) he desired her to say, She was his sister : and by that meanes thought to saue him selfe from daunger, and to winne fauour at the Egyptians handes. The chastitie of this godly matrone Sara and wife of Abraham, came into such extreme peril, that neither Abraham nor she, knewe how to stande fast in the state and chaste condition of matrimonie : for she was coupled to the king, as his wife. But least the woman should haue falne, and her sexe slipt: the Lorde rebuked the king, and tolde him, that Sara was an other mans wife, and vnlawfull for him : and so, by his merciful defence and goodnesse, kept al partes from falling in that respect. The like may ye see also in Iudith the godly woman, that without a singular grace of God, had falne with Olofernes, and abused womanhode, and widowhode : had not the Lorde stayed in time, the fall was imminent, and (in manner) at hande. And ye may reade the same likewise of the people that were within the citie of Bethulia, at the same time, holwe neare they were falne, when they appointed God a time to help them the space of fīue dayes : in case he deferred his helpe any longer, they would yealde them selues into the handes of their enemies : but God stayed their fall, and

Gen. 20.

Iudith. 13.

Iudith. 7.

and that by the handes of a woman. And if there had not bene moze mercy in G D D, then faith in them, their feete had not onely slipt : but also all the whole lande, countrie, and citie. The like ye may see also in the notable hystorie of Hester : whereas the very rocke and chiefe stay of the Jewes health Haddocheus, made suite to the Quene for Asuerus pardon, for the life of the Jewes, when sentence and iudgement was past against them of death. So that, if faith in the promises of God had not stayed him, he had slipt and falne downe, to see al things against him, and his countymen. But befoze men vtterly fall, the Lorde is with them, and p̄serueth them with his mercy : as David saide, When my feete were moued, thy mercy (oh Lord) stayed me. Hester. 4.
Psal. 94.

The thirde thing to be noted of these wordes, is the manner of the Prophetes speaking, which must be marked and vnderstode, or else the reader or hearer of the Psalmes shall take no profite.

My feete were almost gone, and my treadings had well nigh slipt.

By the feete he vnderstandeth the minde : and by the treadings well nigh slipt, he vnderstandeth the iudgement and wisdom of the minde. As foule and slipperie wayes be daungerous for the feete : so be the woꝝkes of God to the minde, that is not illuminated with the light of Gods word. And as the slipping and running away of the feete, causeth all the body to fall : euen so the ignorance of the mind causeth both body and soule to fall, and graueously to misseindge the woꝝkes of God. And as the fall of the body soileth and defileth it self with mire and dirt : euen so both the fall of the minde defile both body and soule with impatience, and enuious indignation at Gods woꝝkes. So that the Prophet saith by these

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these wordes, My feete were almost gone, and my treadings had well nigh slipt: My minde was so troubled to see God suffer the euill in such prosperitie, and the good in suche aduersitie, that my iudgement almost slipt from the right sentence of thee (O Lord:) and very scarcely I auoyded most haynous sinne towardees thee, in controlling of thy most wise and iust doings. If we marked the pithe and wisdom of the scripture, we should see many thinges moze in our selues, then we doe: & doubtlesse growe to an excellencie in wisdom, and finde out what euils we be most inclined vnto. Amongest all other, hatred and indignation of other mens prosperitie is not the least, nor the most seldomest. And in deed the father of sinne, the diuell, hath that in him. First, he disdaind God, and his felicitie: but he wau nothing thereby, but euerlasting paines. Then he envyed man & his felicitie: yet the wicked spirit gayned nothing to him self, but double damnation, and losse of vs all. And this seede of the diuell descended into our nature (as we may see,) and made Caine to kill Abel his brother: made Ismael, to persecute Isaac: Esau, Jacob: Dathan and Abiron, Moses and Aaron: Aaron and Marie his sister, Moses: Jacobs children, Joseph: Saule, David: Herode and the Phariseis, Christe and Iohn the Baptist, the tenne Apostles, Iohn and James, Peter, Saint Iohn the Euangelist: and the members of the diuell and Antichriste in this our time, the members of Christe. So that they be not onely almost false, but also (the Lord help them, and vs all) altogether sidden to enuie and indignation, and likewise to violent oppression of Gods holy word. But let vs not slip ne fall into indignation, that they prosper and we are afflicted: but lay in the midst of these oppressions of the good, and

Gene. 3.

Gene. 4.

21. 27.

Num. 16.

Num. 11.

Gene. 38.

1. Reg. 19.

Mat 14 27

Matth. 20.

Iohn. 21.

Iohn. 16.

and prosperitie of the euill, Truely God is louing vnto Israel: and let vs praye also for their amendment.

¶ The third part.

3 And why? I was grieued at the wicked, &c.



Herein is contained what the felicitie of the wicked is, and wherein it consisteth, that the godly be offended with all, when they flourish and be in honour: and the poore members of Christe persecuted and without all honour, and be rather worms then men: yea, the dogs and brute beastes of the enemies, be in more estimation, then the poore beleauers in Christe.

Psal. 22.

Out of this part is to be noted. First, a great fault and oversight in the people of God, for lacke of iudgment and true knowledge: wherein trueth and verie felicitie in deede consisteth: the lacke of the which knowledge, maketh men both impatient, and lewde iudges of Gods holy workes. The Prophete therefore herein amendeth his owne, and our ignorance, and willet vs to knowe perfectly, wherein felicitie and happinesse both rest. The Christian must vnderstand and assure him selfe, that the felicitie and everlasting beatitude of man, is wrought by quietnesse of conscience, and innocencie of life: of which two partes and vertues, in this tract I will speake more hereafter, as well what they be, what be the causes of them: as what is the effect of them. I wil assure you, if we knowe not these thinges well: our religion will be but a while permanent, and true vnto God. To enter therefore into the knowledge of the matter, wherein the beatitude & felicitie of man consisteth:

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consisteth: it is requisite to cast some cloudes and darkenesse vpon these worldly things that wicked men possesse, and godly men thinke them thereby to be happie. Loke as the Sunne at the rising and passing ouer the earth, doth hide and couer the globe & sphere of the Moone, and darkneth also the light, and clearenesse of the starres: euen so doth the tranquillitie of conscience, and the brightnesse of faith and charitie that dwelleth in the heart of the faithfull, darken and hide all things that seeme beautifull and voluptuous to the world, and carnall lustes of man. And he that hath a testimonie at home in his owne conscience, that he is in the fauour of God, will not greatly passe of other mens iudgements, whether they saue or damne, laud or dispraise: nor yet greatly passe, although he lacke such notes of riches and glozy, as worldly men iudge and knowe felicitie by. For he that knoweth surely wherein felicitie doth consist, will not take the worldly opinion of men for his recorde, nor for his rewarde: neither will he greatly feare for any damnation or punishment, that the world can annere and ioyne vnto his life, for this mortall time. It is therefore Christianitie to knowe, that felicitie and beatitude resteth in the riches of the mind, by Gods grace, wrought by the holy Ghost, for the merites of Christ.

There was amongst the Philosophers great diuersitie of opinions in this matter, wherein felicitie & beatitude shoulde consist. Some saide it rested in this, a man still and continually to be voyde from anguise and sorowe. Other saide, it consisted in the knowledge of thinges. Some saide, in pleasure and voluptuousnesse. Aristotle and Theophrastus, and such other as were of the sect of the Peripatets, did hold, that a blessed and fortunate life did consist

consist in honestie, and said, that The same might be accomplished with the voluptuous pleasures of the body, and with externall riches, honour, and felicitie. But both these opinions, and all the rest are confuted by our sauour Christ, and his holy word. He saith, This is life euerlasting, that men knowe thee Iohn. 17. (O father) the only and true God, and whome thou hast sent Iesus Christ. And in an other place he saith, Euery one that forsaketh house, brothers, sisters, father, mother, wife, children, or possessions for my name, shall receiue an hundred folde, and possesse life euerlasting. Math. 19. By these places we knowe, that beatitude & felicitie consisteth in knowlege, & working of Gods will, which be the causes of quietnesse of conscience, and innocencie of life: wherein felicitie doth consist, as I saide before. The right knowlege of GOD bringeth faith in Christe. Faith in Christe bringeth tranquillitie of conscience. Tranquillitie of conscience, by faith worketh charitie and lone, to do, and worke the will of our heauenly father. This may ye see also in the booke of the Psalmes, that felicitie & blisse resteth not in these trifling things that glitter to the eye, wherewith the Prophete was so sore offended: but in knowlege and working of Gods will. Blessed is the man whom thou teachest Psal. 94. (Lord,) and whom thou instructest in thy lawe. And in an other Psalme he saith, Blessed is the man that Psal. 112. feareth the Lord, and desireth to worke his will: In these Psalmes, if ye reade them with iudgement, and prayer to God: ye shall finde both knowlege and consolation, farre aboue the common sorte of such as reade and vse them in the Churches now, to the dishonour of GOD, and to the destruction of their owne soules. And in this matter of felicitie and beatitude of man and woman in this life: I

A.

would

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would haue you iudge by the scripture of God, or
 else ye shall be deceiued, what it is, wherein it consi-
 steth, and what it woꝝketh : foꝛ onely the woꝝde of
 God teacheth and sheweth it, and nothing but it.
 The scripture of GOD plainely declareth, that no-
 thing can be profitable : whiche is not honest and
 vertuous. And vertue is blessed and very felicitie,
 in what condition or state so euer it be : neyther can
 it be increased with any externall or bodily goods or
 honour : neyther yet can it be diminished with any
 aduersities or troubles. And nothing can be blessed,
 but that which is voyde from iniquitie, full of hone-
 stie, and the grace of God. As ye may see in the booke
 of the Psalmes, whereas this matter is plainely set
 foꝝth. Blessed is the man that hath not walked in the
 counsell of the wicked, nor stood in the way of sin-
 ners : nor sate in the chaire of scornors. But his de-
 light was in the lawe of God, &c. And in an other
 Psalme he saith : Blessed are they that be cleane of
 life, and walke in the lawe of God.

Psal. 1.

Psal. 119.

Out of these places we learne, that knowlege and
 innocencie of life, woꝝketh felicitie and beatitude.
 We must therefore beware, that we iudge not feli-
 citie to be in these inconstant, and vncertaine riches
 of the woꝝld : but we must contemne them, and also
 beware we feare not the trouble that may happen,
 foꝛ such vertues wherein felicitie doth stand. And
 we must vnderstande also, that although these ver-
 tues, wherein felicitie consisteth : and suche as be
 friendes of God dwelleth, be afflicted and troubled :
 that neyther the felicitie, nor the person in whome
 it dwelleth, is any thing the woꝝse foꝛ troubles and
 aduersities befoꝛe God, but rather the better. As ye
 may see by the woꝝde of God that saith, Blessed be
 ye when men speak euill of you, and persecute you,
 and

Math. 5.

and speake al euill against you, lying, for iustice sake. Be glad and reioyce, for your rewarde is great in heauen. So did they persecute the Prophetes before you. And in an other place it is saide: Hee that will come after me, let him denie him selfe, and take his crosse and followe me. The Psalme therfore in this part, amendeth the iudgement of weake and waue-
ring Christian men, that be offended with the prosperitie of the wicked: bicause they do not know, nor marke by Gods woord, wherein felicitie doth consist, and that it remaineth in suche vertues as be not diminished, nor drowned in the aduersities of this world, what so euer daungers happen. When was Moses stronger, then when he saw of the one side the mounteines of Egypt, and of the other side Pharaos
and his armie, and befoze him the red sea, and in the middelt of these enemies, he and his people standing like sheepe, ready for the wolues to be slaine: He was neuer more strong, nor in this life more blessed, then at that time. Daniel was neuer better then
amongest the Lions. We must therefore know the vertues, wherein felicitie doth consist, to be nothing diminished by sorowe and trouble: nor any thing increased by voluptuous pleasures, and brittle honours of this world. As S. Paul most godly setteth
forth in his Epistle to the Philippians: The things (saith he) that I thought profite and gaines, for Christes sake, I esteeme as hurt and damage: for whose loue, I esteeme all thinges as nothing. so that I may winne Christ. And Moses esteemed the treasures of
Egypt hurtfull, and preferred them not befoze the reproches and rebukes of the Lord: neyther thought he him self rich nor blessed with the riches of Egypt, ne cursed when he was in neede, and lacked them. Elias the Prophet, if he had considered his need and
daunger,

Matth. 10.

Matth. 16.

Exod. 14.

Dan. 3.

Philip. 3.

Hebr. 11.

3. Reg. 1.

L. ii.

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38
 daunger, he might haue accounted him selfe very miserable and vnhappie: but bycause he knewe it was appointed him of GOD, he complained not of Gods doings: for he was as well contented to haue bread from God by the Rauen in the morning, and water at night from the founteine: as though he had had all the world. And he was nothing the lesse blessed, although he was poore, but rather more blessed: bycause he was riche to God ward. Reade the Gospel of S. Matthewe, and see the practise of this felicitie. Moses that was so destitute of all worldly helpe, and Elias voyde of all worldly consolation, do talke with Chzist in the mount of Thabor, where as Peter would haue tarried with all his heart, although he knewe both Chzist, and those that he talked with, in the estimation of this world, were accounted most vnhappie, and miserable of all men: yet he sawe, that transitorie honours, riches, and felicitie help nothing to the life everlasting. As Chzist plainly teacheth in S. Luke. Blessed are the poore: for theirs is the kingdome of God. Blessed be they that hunger and thirst for iustice: for they shall be satisfied. Blessed be ye that now weepe: for ye shall laugh. Therefore the pouertie, miserie, and affliction that the Prophete was in, when he spake this Psalm and most godly Hymne, hindered nothing at all his felicitie, and blessing of God: but rather furthered it, if he had wist wherein truely and verily felicitie had consisted: as ye may see hereafter, how he came to the knowledge of it.

An other thing is to be noted out of these sixe verses, conteyning the third part of the Psalm: That such treasures, riches, and honours, as men set most by in this world, be rather (vnto men that haue not grace) lets and impediments to everlasting felicitie, and

and to the attaynement of vertue in this life, then furtherers. As the scripture saith: Woe be vnto you Luke. 6.
rich men: which haue your consolation. Woe be vnto you that are now full: for ye shall hunger. And
such as laugh, shall weepe. Achab the wicked king not 3. Reg. 25.
contented with his kingdome, would take Naboths
vineyard from him: but it had bene better for him
that he had bene a swineheard: for his lands and ri-
ches abused, made him to kill an innocent man, and
his true subiect. Plentifullnesse of Gods giftes abu-
sed, bringeth contempt of God and man: as ye may Dan. 4.
see how Nabuchodonozor in wealth and riches, en-
uied the liuing God, and came into bestialitie. The
children of Israel, when they had filled them selues
with giftes, were not thankfull, but vnthankfull:
and fell from vnthankfulnessse to idolatrie, and all
abomination. And as men contemne God in pros-
peritie: so do they also their neighbours. As ye may
see by this part of the Psalme, whereas the Prophet
saith: Their eyes swell for fatnesse, that is to witte:
Their riches and honour puffeth them vp in suche
pride, that they contemne and despise all men.

The thirde thing to be noted is, that all thinges
that the felicitie and ioyes of wicked men consist in,
be but worldly and transitorie thinges, and as vn-
certeine as man is him selfe: which is to be marked.
Bycause no man can be happie or blessed, by any
such vading and inconstant thinges: neyther can a-
ny man come to the beatitude of ioyes permanent,
by such thinges as God giueth indifferently, as well
to the bad as to the good, and to the vicious as to the
vertuous. As Solomon in the booke of the Preacher
meruellously setteth forth, and matcheth equally Eccle. 3. 4.
the good with the bad, in such thinges as happen vn-
der the sunne. The good & the bad (saith he) be rich

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and poore, in trouble & in prosperitie, haue friends & foes, be merrie and sorrie, do liue and dye all in like. But neither the things that bzing them to life everlasting, noz yet life everlasting it selfe, be one thing. For there is nothing that leadeth to everlasting life but the knowledge and feare of God, and the doing of his blessed will: the which vertues come not by nature, but by grace. As Solomon declareth: when he prayed so earnestly to haue wisdom & vnderstanding from God. And as these vertues come not from nature; euen so be they not the riches of all men, but of vertuous and godly men only. And as they dwell & inhabite only in such as feare God: so do they only conduct, and lead such as be godly (and none other) to eternall life. The which differeth as farre, and as much from the wickedes eternall life, as ioy differeth from sorowe, ease from paine, plesant consolation from fierie flames, loue from hatred, God from the diuell, and heauen from hell. For these riches, wherewith the vngodly are indued in this life, be not the things that can make any man blessed or cursed before God. Therefore no moze to be cared for, then neede is to haue them, if GOD will: if not, to lacke them: to haue them with Gods grace, well to vse them: or else to pray to lacke them, least they abuse vs. Better it were to haue too little in the worlde with Gods fauour: then too much with his displeasure. If we haue meate, drinke, and cloath, let vs be contented with it, as with sufficient things to passe this life: if any moze then these come, to take heede they make vs not to swell in pride, and take from vs the remembraunce and seruice of God. Oh that godly eyes would looke vpon this Psalm, & namely vpon this part of it, that declareth, wherein the glozy, honour, & felicitie of wicked men consisteth: then

then I know, his eyes shal hardly escape teares and weepings, to see and heare a wicked and cursed creature of God, pampered with such a sort of vaine flatterings, that when he woulde most gladly flee from sorrow, the least be able to carrie him away. Marke Luke. 12. the wicked mans riches, and ye shall perceiue, that God hath giuen no more, then he hath vnto the clay, molde, and stonie earth: wherin lyeth both gold and Math. 6. precious stones. His beautie and amiablenesse of be- sture and apparel, is not like the Rose of the garden, nor the Lillie of the field. His strength much inferi- our to brute beastes. His wisdom less then horse or mule, that vse in meates and drinkes ynough for necessitie, and not too much for sensualitie. If lacke and neede oppresse them, patiently they lacke untill order prouide for them: but if the wicked lacke, he beareth not lacke with patience, nor seeketh ynough by trueth. The couragious horse fiercely in fight con- temneth death: and the meeke swanne feeling the life to passe, with swete tunes welcometh Atropos: That is to say, Death. and striueth not, but willingly is contented to sur- render that, which will not be kept with force. But what doth the riche wicked man? Forsooth, as the wiseman saith: Oh death, howe bitter is the remem- Eccle. 41. brance of thee, to such as haue confidence in their riches. Lord what a ranell house of stinking carion is this body and life of wicked man puffed vpp with riches: Inferiour, with all that euer he hath, to the birdes of the ayre, the beastes of the fieldes, and vnto the barren clay that he was made of: and the soul it selfe within that wicked body cursed of God, and ordeined to eternall paines.

Who is he that can reade or behold the state and honour of man, in whom is not mentioned one ver- tue to dwell, without sorrowe & heauinesse: What

48
a cursed nature is man made of, that can see an other
thus pampered up with Gods displeasure, and can
not rather bewaile and mourne to see his brother
by these riches lost, and cast away, then to enuie or
disdeine at his person: Oh woe befall them, that fall
into this sinne of ours, that thus rather with malice
and disdaine, enuie the miseries and curses of God
vpon other: then charitably do goe about to amend
them, or ruthfully to bewaile them: Read (my deare
beloued in the Lord) this place, and marke well the
wicked men, and learne to pray for them, as God
giue vs all grace to doe.

The fourth part.

Therefore fall the people vnto them, &c.



Unto of this part is to be noted, how daun-
gerous a thing it is, to be continually as-
saulted with temptation: and that the
end of it (for the most part) is the conquest
and ouerthrowe of as many as be assaulted. As we
may see by the examples of our forefathers. Tem-
ptation not resisted at the beginning, preuailed a-
gainst the innocent fathers Adam and Eue in Pa-
radise: against Caine in murther: against Aaron &
the people in idolatrie: against Bembroth in pride:
against Dauid in adulterie: against Judas in aua-
rice: against Aaron and Marie his sister in enuie:
against Esau in gluttonie: against Pharao in pride:
against Herode in hypocrisie: against the Phariseis
in blindness and obstinacie of minde: against the
Iewes in the slaunder of Christes death: against the
Gentiles in ignorance of Gods worde: against the
most part of Christians now a days in cowardnesse
and feare: and against all the world, in looking more
howe to profite it selfe, then to serue and feare God.

The

Gene. 3.

Gene. 4. 3

Num. 17.

2. Reg. 11.

Matth. 26.

Hebr. 11.

Exod. 3.

Matth. 14.

Iohn. 7. 8. 9

1. Cor. 1.

Rom. 1.

The Prophet said before, He was almost gone, to see the wicked so prosper: but he saith now, that The people fall utterly vnto them; and learne both wicked opinions and wicked life of the wicked.

The second is, that the people fall not into the wicked blasphemie of iniquitie one by one, but by clusters in great number. Wherein is much to be noted, that so few so hardly turne to God, and so many so quickly to abomination. But as Christ said, The way to heauen is narrowe and strait, and fewe enter: and the way to hell is broad and plaine, and many enter in it. Math. 7.

of The fiftie part.

14 Then haue I cleansed my heart in vaine, &c.



What of it we be admonished, that our nature is to be offended by and by with troubles, for the glorie of God. And euen as we be vnquiet with the troubles: so be we inconstant and vnstable in the knowledge and trueth, that we suffer trouble for: and beginne to repent, that euer we began to fauour or embrace the trueth: and wishe also, that we had vsed our selues, as other men did: and then, to haue suffered with other men the common lott and fortune of the world, and not thus to haue bene giuen to a singular knowledge of Gods word, whiche bringeth with it a singular hatred and punishment in this world. Such is our nature, if we be by afflictions and troubles, but for a dayes space, made like vnto Christe, we thinke it too long: but if we be by sinne, for all our life time, made like vnto the diuel, we thinke the time too short, and wish longer to liue: because we would longer worke and delight in sinne

Iere. 10.

L. v.

and ab-

and abomination. Great and haynous is our offence in this respect: for a little time spent in wel doing, we iudge too long; and all time spent in euil doing, we iudge too short. All labours and paines be too little, if they be bestowed in worldly thinges: but if they be appointed to heavenly thinges, (be they neuer so selwe and slender,) we thinke them too much.

There is not sea nor land with all the perils within them, but men dare adventure both their goddes and their liues, to winne increase of worldly goddes: but to winne towards God and godlines, scarce one of a great many without danger will labour or take paines to gaine it. So doth the Prophet say in this place, that he had censed his heart in vaine: because he sawe clenlinesse and vertue persecuted, and filth with iniquitie honoured and exalted. Christ in the Gospel of S. John perceiuing, that when vertue & wel doing should be troubled, men would waxe wearie of well doing, and vertue: he said vnto his disciples, Remember when they come that I spake of them and warned you before.

John. 16.

The sixth part.

Yea, and I had almost said, even as they, &c.



What of it we learne, that no man should iudge of Gods woꝝkes, nor Gods people, but by the word of God. In this behalfe we do many times greuously offend the Almighty God. For when the world dammeth Gods word, then doeth the most part of men the same. If the world say it is true, we say so to. If the world say it is vnttrue, we say it is vnttrue. And if the world condemne it, we condemne it also. Likewise, if the world accompt them cursed and

and damned, that be persecuted for Gods sake, and for the testimonie of his name: we do so to. Yea, and moreover, if the world slander and lie vpon poore men and poore women, that suffer for Gods sake: we speake as they doe, & sometimes persecute also the good with them. This is an horrible thing, to re-
 prone, (after such a carnall and worldly sort,) God, and all his blessed people: whiche will be at length (doubtlesse) a iust condemnation of the world.

The seventh part.

16 Then thought I to vnderstand this, but it was too hard for mee, &c.



Learn out of this part, that untill reason be amended and removed from her naturall blindnes, it can doe none other, but condemne both God, and Gods people. And no meruell: for the Prophet in the 83. Psalme, & also in the 31. Psalme hath these wordes: *Consultiuerunt aduersus absconditos tuos*, They haue consulted against thy hidden people. As though he had said: The mercifull father of heauen, keepeth the godly people in most sure and strong defence and protection: but this kinde of protection is hid from the eyes of mans reason. So that it seemeth many times, that God hath the lesse care of the godly, and passeth more of the wicked then of them. Yet, howsoever the world iudgeth, God slee-
 peth not. Further, how blessed the state and life of the godly is, and how cursed the life and state of the wicked is, only the vertuous and godly do perceiue. Therefore the Scripture calleth those that be godly and vertuous, The hidden of God. Moreover, the godly doe perceiue, that all the vanitie of worldly things, which be the treasures of the wicked: and the
 perma-

Psalme. 83.
and 31.

permanent state and condition of heavenly things, whiche be the treasures of the godlie: be onely sene of such as enter into the holy Sanctuarie and secret treasures of Gods most holy word, without y^e which worldly thinges seme to be riches, and heavenly thinges povertie, wicked men to be blessed, and godly men cursed, falsehood to be trueth, and trueth falsehood, death to be life, and life death.

¶ The eighth part.

23 Neuerthelesse I am alway by thee, for thou hast holden me alwayes by my right hand.

Rom. 8.



The Prophet out of this part declareth that, which Saint Paul writeth to the Romanes. If God be with vs, who can be against vs? If he loue vs, what is hee that can separate vs from his loue? which spared not his only sonne for our redemption, but gaue him for vs vnto the death. Therefore, there is neither life nor death, thinges present nor thinges to come, that can separate vs from him.

¶ Unto this place is referred all the deliuerance from trouble and danger that God bled from the beginning of the worlde, vnto our time. And when we vnderstand and knowe Gods mercie, towarde our selues, and others: we must giue our selues wholly to laude and praise his holy name, and be thankful. For, There is nothing more vnnaturall in man, then forgetfulnesse of Gods great and innumerable giftes towards vs. To whom be all honour and praise, world without end. Amen.

¶ An ex-

AN EXPOSITION

vppon the 77. Psalme, made by

the constant Martyr of Christe, Maister

JOHN HOOPER, Bishop of Glo-

cester and Worcester.

THE ARGUMENT.

WHen this Prophet Asaph, (being a man appointed to the seruice and teaching of Gods word vnto the people,) perceiued, that such as were vnder his cure & charge, were many times troubled and brought into great heauinesse, for the feare and dread they had conceiued of Gods most iust ire and strait punishment for sinne, & transgression of his holy lawes: and in himselfe felte especially the burden of Gods displeasure against sinne intollerable: hee receiued, from the holy ghost (the spirit of consolation,) what was the best remedie and helpe for euery troubled conscience, to appease and quiet the poore spirite of man, that knoweth and feeleth not onely that God is iustly angrie for sinne: but also will straitly punish the iniquitie and abomination of the same. And when hee had learned himselfe by God, how a troubled and desperate conscience might be quieted, hee spake it to such as were aliue and with him, and wrote it to all such as should come after him vntil the worldes end, that troubled sinners might see their sinnes forgiuen in the mercie of God, and they themselues accepted, as Gods most deare children, into eternall friendship, and endlesse ioyes of saluation.

¶ The partes of the Psalme.

- 1 *In whome a man should put his trust, and to whome he should resort in the dayes of sicknesse, troubles, and aduersitie.*
- 2 *How a man should vse himselfe towards him, in whom he putteth his trust, in the time of trouble.*

3 *What*

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3 What great and perillous dangers the man that is troubled shall suffer for the time of his trouble.

4 Howe a man taketh consolation in the time of his trouble.

¶ The two first verses of the Psalm, concerning the two first partes.

1 I will crie vnto God with my voice: euen vnto God will I crie with my voyce, and he shall hearken vnto mee.

2 In the time of my trouble I sought the Lord: my hand I held vp all night, and it was not wearie, my soule refused comfort.

¶ The first part.

¶ In whom a man should put his trust, and to whom he should resort in the dayes of sicknesse, troubles, and aduersitie.

1 I will crie vnto God with my voice: euen vnto God will I crie with my voice, and hee shall hearken vnto mee.



First out of this text it is to be noted, that God onely is to be trusted vnto in the dayes of trouble: as our Saviour Christ exhorted in heauines and anguish of body and soule, all people to resort vnto him, saying:

Come vnto mee all ye that be laden and burthened, and I will refreshe you. And the same is spoken of God by Esaie the Prophet: Ye that be a thirst come vnto the waters, and ye that haue no monie come & take it freely. So, John likewise in the midst among troubled

Matth. xi.

Esaie. 55.

John. 7.

troubled and afflicted persons, reciteth the words of Christ, saying, If any be drie, let him come to me and drinke: Hee that beleueth on mee, (as the Scripture saith,) floods of water of life, shall flowe out of his bellie.

Esaie. 12.

Of this knowledge and suretie in the soule of man, that God is, can, and wil be an ease and remedie for the troubled conscience, cometh iustice, peace, and ioy of the conscience. Not that any man shalbe by and by without all feare, trembling and dread of his sinnes, & of Gods iust iudgement against sinne: but that this feare and trembling shal not come to desperation: neither shall he be moze afraide of his sinnes, then comforted by Gods mercie and grace in Christ. Therefore saith our sauour Christ, Blessed be they that weepe, for they shalbe comforted. Blessed be they that hunger and thirst for iustice, for they shalbe replenished.

Rom. 8. 24.

Matth. 5.

In this that he saith, Blessed be they that weepe, He noteth such as do knowe and feele with sorowe and heauines of conscience, that they be sinners, and the filthines of their sinnes maketh them sorrowful and heauie hearted: yet shall they in Christ be comforted. Againe, the poore, sensible, feeling, and troubled sinner doth wishe his sinnes away, and would gladly haue vertue and iustice to rule and do altogether in him Gods holy will and pleasure. This hunger and thirst (saith Christ,) shalbe quenched for the merits of his owne death and passion: as it shal not misse, if men in their thirst, hunger, persequution, and trouble, doe knowe and vse onely God for their helpe and consolation: as this Prophet did, and teacheth vs to doe the same in this Psalme.

Of those that weepe & mourne who be blessed.

In this first part be two sorts of people condemned. The one is such as plainly despaire, and in their

Two sorts of people condemned.

their troubles, neither looke for consolation, nor yet beleue that there is any consolation to be hoped for in Christ. The other is such as seeke consolation, but not onely at Gods hand & power, but at the Saints departed, at witches, coniuers, hypocrites, and the workes deuised and done by man.

The first sort be left comfortlesse, because they seeke no consolation: and the second sort find no comfort, because they seeke it where it is not, contrarie vnto God and his holie word. Happie therefore is the troubled, that seeketh consolation at Gods handes, and no where els: For he is (as it is written by the Prophet Esai,) the God alone, that doth saue, and none but hee. But there be two manner of impediments that keepe the Almighty God from the helping and comforting of people that be in trouble. The one is ignorance of Gods nature and proper tie towards the afflicted: and the other is feare and dread, whereas God is most iustly angrie for sinne, lest that in his anger and iust punishment, he will not be mercifull.

Of the first impediment, whiche is ignorance, is sprung into the world horrible blasphemie, that neither seeketh helpe at Gods hand, nor yet is thankfull vnto God for any thing that God giueth: but rendereth all things to such Gods and Saints as he hath deuised out of his owne imagination, or els learned (as S. Peter saith) out of the traditions of his Elders. So that ignorance taketh away the honour of God, & also the saluation of them that be ignorant. The remedie against this great impediment is onely the reading, meditating, hearing, and learning of Gods holy word, whiche is as a candle light in a darke place, to keepe and preserue a man from danger and peril. And so saith king David, that, It is a candle

Esai. 45.

Two impediments keepe God from helping the troubled.

1. Ignorance.

2. Feare of Gods iustice.

Of ignorance is sprung horrible blasphemie.

1. Peter. 1. The remedie against ignorance.

2. Peter. 1.

Psalm. 119.

candle vnto his feete, and a light vnto his stepps. And in an other place of his Psalmes he saith: The lawe of God is so perfect, that it turneth soules vnto the Lord. Wherefore (saith he) it is the part of euery man that wil be vertuous and godly, to haue his desire and cogitations in the lawe of God both day and night. And to preserue the people from this horrible impediment of ignorance, God spake by his prophet Esaię, these wordes: My spirite which is in thee, and my wordes which I put in thy mouth, shall not depart from thy mouth, and from the mouth of thy seede (saith the Lord) from henceforth for euermore. And in the same Prophecie Christ prayeth the heauenly father to seale his word in his disciples, whereby the dangerous impediment of mans saluation, which is ignorance, might be eschewed & auoyded. The same remedie against ignorance, commandeth Almighty God also by Moses in Deut. and by S. Paul to the Ephesians, whereas the fathers and the mothers be not bound themselues alone, to knowe the lawe of God: but also bound to teach it to their childzen, that by ignorance they offend not God.

Of the second impediment, whiche is feare and dread of Gods iustice, commeth trembling and terror of the conscience, and many times also the extremest euil of all euils, very desperation, that neuer looketh who can helpe, neither yet trusteth to find any helpe. But of these frutes of terror and feare, and also of their remedies how they may be cured and holpen, it shalbe shewed hereafter in the Psalmes, as it followeth, whereas both terror of conscience and tranquillitie of the same, be meruellously and diametly set forth. Onely, untill I come to those pointes I doe note, that this feare and terror of conscience in the faithfull, be the very hunger and thirst that

P.

Christ

Psalm. 119.

Rom. 7. 5.

Esaie. 59.

Esaie. 59.

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Esaie. 59.

28
 Match. 5. Christe saith shalbe quenched: and they that seele
 them, shalbe replenished with grace and consolati-
 on, as the blessed Virgin the mother of Christ saith:
 and they that seele them not, shall departe emptie
 without grace.

Rom. 3. 5. And the cause of this terror and feare, is the spi-
 6. 7. 8. rite of God that worketh the knowledge of our sinne
 Gods spi- by preaching, reading, or thinking of Gods Lawe,
 rite wor- that openeth and detecteth, how wretched and sinne-
 kerh the full we be by nature in the sight of God. But of this
 knowlege matter is better occasion ministred after wardes in
 of sinne by the Psalme, then in this place.
 preaching of the law.

¶ The second part.

¶ How a man should vse himselfe towards him,
 in whome he putterh his trust in the
 time of trouble.

2 In the time of my trouble I sought the Lord: my
 hand I held vppe all night, and it was not wearie: my
 soule refused comfort.

How we
 should vse
 our selues
 in the time
 of trouble.

In this part is taught vs, both by doc-
 trine and by example, howe we should
 vse our selues in the time of trouble.
 When we know there is no helpe nor
 helper but God alone, it is not ynough
 for a man to know that God can helpe: but also we
 must beleene constantly, that he hath as prompt a
 will to helpe, as a sufficient power able to helpe:
 and then being assured that he both can and will
 helpe, we must call vppon him for helpe, according to
 his commaundement vnto vs, Call vppon mee in
 the dayes of trouble, &c.

Psalm. 50.
 15.

Out of this place we may marke and learne, what an intollerable burthen and unspeakeable sorowe, the terror and feare of sinne is: and how greuous a thing the sight and contemplation of Gods displeasure and iust iudgement is against every sinner for his sinne and transgression of Gods most holy Law.

The feare and terror of sinne is an intollerable burthen.

The text saith, That the Prophete, when he felt the displeasure of God against sinne, cryed out with a lowde voyce vnto the Lord. Whereby we learne, that the conscience of man admonished by the word of God, of the filthinesse and abomination of sinne, bringeth all the bodie into a trembling and feare, lest God should vse rather iustice, and iustly punish sinne: then mercie, and mercifully forgive sinne.

The conscience being admonished of the filthinesse of sin, bringeth the body

And thus beeing made afrayde thoroughly of sinne, the mind is occupied with sorrowfull and heauie cogitations: and the tongue by vehemencie of the spirite, brought into clamours and cries. As we may see commonly by examples left vnto vs in the word of God, that where sinne is thoroughly felt in the conscience, the feeling sinner is not onely troubled within in spirite, but also outwardly in all the members and partes of his bodie: as it is to be seene most manifestly in king David.

into a trembling and feare.

What ensueeth after the feare of conscience for sinne.

In what a sea of heauines was king David in his conscience, when he spake to his owne soule: Why art thou so heauie and sorrowfull, o my soule, and why dost thou thus trouble mee? Againe, How long wilt thou forget mee (o Lord?) for ever? And in other Psalmes we may see, into what trembling and feare outwardly he was brought by the knowledge and feeling of his sinne.

Psalm. 42.

In one place he saith, The feare of his sinnes did not onely ouerlay his conscience: but also crushed and (in manner) all to broke his bones: And in another

Psalm. 38.

Psalm. 6.

Ps. 15.

ther

Iohn Hooper Bishop and Martyr

ther plate, his visage was all defaced with weeping
 teares: and so abundantly they gushed out of his
 eyes, that he watered, or rather overflowed his bed
 with them where he lay. Into what horrible cries
 and waylings many times he fell for feare of sinnet:
 Psalme. 77. this Psalmie and many other doe declare. The like
 horrour and feare also of the sight and feeling of
 sinne we see to haue bene in Saint Paule, when he
 cryed out vpon him selfe: Oh wretched man that I
 am, who shall deliuer me from this bodie subiect vn-
 Rom. 7. to death? And Marie Magdalene with the sight and
 feeling of Gods displeasure against her sinne, made
 teares and weepings enow to walsh the founteine
 of merries sēte, Iesus Christ. But blessed is that
 conscience feared by the Lawe, whose feare by the
 Note. sweete promises of the Gospel, is turned into mirth:
 and blessed be those teares and weepings, that end
 in consolation: and happie is that troubled bodie,
 whose end is immortallitie in the resurrection of the
 Psalme. 136. last. Further, as we see here king Dauid a sinner
 Math. 26. for feare of Gods indgement, breake out into low
 cries for helpe and preservation: the same anguish
 and trouble of minde and of bodie, for feare of Gods
 punishment for sinne towarde man, was likewise
 in Christ without sinne, whiche said: My soule is
 heauie vnto death: and in such an agonie was his
 bodie, that he burst out and swett both water and
 blood.
 So that of this second part, first we learne, that
 such as be truely & vnfeignedly brought to a know-
 ledge, feeling, and repentance of their sinnes, haue it
 with great heauines of minde, terrour of conscience,
 and trouble also of the bodie many times: that no
 sickness nor troubles, may be compared to the trou-
 ble of the conscience, for feare of due and condigne
 punish-

No trou-
 ble to the
 trouble of
 conscience.

punishment for the same, perpetrated, and committed against Gods lawes.

The second doctrine that we be taught out of this second part, is to declare what difference there is betwene the penitent Christian in aduersitie, and the desperate person that looketh for no helpe, or els the presumptuous person that contemneth helpe.

The penitent afflicted calleth vnto the Lord, and although he finde his burden neuer so intollerable, doe weepe and lament neuer so sore: yet he despaireth not, but in aduersitie he hath hope, and is not confounded: as in prosperitie he hath faith, and yet presumeth not. The desperate man seeleth all troubles and no consolation, is wholly overcome with mistrust, full of incredulitie, and cleane boyd of hope: as Saule, Judas, and others. The contemner of admonition hath hope in prosperitie, with al presumption: as Cain and Barab: and in aduersitie, desperation, with all mistrust, & diffidence. The Christian afflicted, calleth in faith and hope vpon the Lord, and is heard: the wicked afflicted calleth not vpon the Lord, but is cleane reiected and comfortlesse by Gods most iust iudgement. The Christian afflicted, seeth all his sinnes lesse then the least mercies of God: the wicked afflicted seeth the least of his sinnes, greater then the greatest mercies of God. The one, in trouble by faith glorifieth the Lord, and by mercie findeth saluation: the other, in trouble by mistrust dishonoureth the Lord, and by iustice findeth damnation. The one, by troubles thorough faith in Christ, is made like vnto the sonne of God, and cannot be separated from him in eternall life: the other, by troubles through desperation of Christe, is made like vnto Sathan, and cannot be separated from him in eternall death. The one, in eternall life findeth e-

Difference
betweene
the peni-
tent, des-
perate, and
contemp-
tuous.

The peni-
tent man.

The des-
perate man.

The con-
temptuous
man.

Note.
The Chri-
stian afflic-
ted.

The wic-
ked afflic-
ted.

Note.

derlasting loyes: the other, in euerlasting death, and
 deth endlesse paines. Almighty **G D D** (therefore)
 graunt vs grace in all our troubles and afflictions,
 penitently and faithfully to call vpon him: and to
 finde him mercifull vnto vs his wretched creatures,
 Amen.

The third thing to be noted in this second part is,
 that Gods nature and mans differ much one from
 the other. For man (for the most part) is no more
 seruiceable vnto God, nor longer friendly vnto man,
 then Gods condition vpon the earth is fortunate
 and quiet with the world. For if stormes arise for
 Gods cause, and troubles happen where quietnesse
 erst had place: the men of the world alter their loue,
 seruice and reuerence: and will neither make nor
 medle with God nor his cause: no, althoughe tenne
 thousand idols be brought in for one God: as En-
 glishe men haue seene in former time. As long as
 Christ had a king in this realme to hold of his part,
 and that great livings, gaires, friendship and loue of
 the world rose for Gods sake, they dissembled towards
 his worde, and so long as faire wordes could please
 God, he lacked none: but now euen such as God did
 most for, doe knowe neither God nor his word: but
 had rather heare tenne times spoken of the falsest
 tradition that euer man brought into the Church,
 then once of Christes most holy Gospel: so that now
 mens natures, for aduersities sake, be cleane turned
 from God.

How long the loue of man continueth towarde
 men, daily experiences sheweth within one moneth.
 If a man fall into trouble for the most iust cause: he
 that was his friend, will not onely alter his loue
 from him, but also all the notes and tokens of the
 same: whereas in prosperitie he was assured both
 of friends

Gods na-
 ture and
 mans dif-
 fer much.

Man for
 the most
 part is
 vnstable
 & follow-
 eth religi-
 on as the
 world fa-
 uoureth.

Idols set
 vp againe
 in Quene
 Maries
 time.

How long
 mans loue
 continu-
 eth to-
 wardes
 man.

offriendly words and friendly woꝝkes, in aduersitie he shal find neither woꝝds noꝝ woꝝkes, except woꝝds and woꝝkes of displeasure. In prosperitie faire looks and amiable countenances were as common as the cart way: in aduersitie there shall neither looke, noꝝ countenance be shewed, except it be frowning and bending of browes: yea, and moꝝeouer, aduersitie taketh from the dissembling friend, all knowledge that euer he had of his friend afflicted: that if the poꝝre afflicted, (althoughe he be even vnder the nose of his feigned friend) with courtesse and all obeisance cannot be knowne.

Oh God, blessed be thy name, that withholdest neither thy knowledge, loue, noꝝ yet thy helpe from the poꝝre afflicted, but hearest them, and grauntest them their godly and honest requestes: as here this Prophete most godly & comfortably writeth of thee. For he saith, The Lord shall hearken vnto me: when I seeke him in the time of my trouble. And also the Lord abhorreth not to be present with the afflicted, be his troubles neuer so great: For I am (saith the Lord) with him in trouble, I will deliuer him, and set him in honour, &c.

Of this doctrine we learne two things. The one that God hateth not the troubled man for his trouble, but for his sinnes. Men doe cleane contrarie for the most part. For they hate the man for trouble, and not for sinne. For let the wickedest man a liue haue prosperitie, and all wicked men will loue him, for his prosperities sake. God turneth not his fauour from man for trouble, but for sinne. The world for troubles sake will not knowe the most deare and honest friend: but let the most wicked that liueth by breath haue prosperitie, and wicked people will not faile to know him with beck and du-gard, if he come

God lo-
ueth and
helpeth
the poore
afflicted.

Psalm. 77.
Consola-
tion.

Psalm. 91.

God hat-
teth not
the trou-
bled for
his trou-
ble, but
for his
sinne.
Man ha-
teth man
for trou-
ble and
not for
sinne.

¶. iij.

into

into company: For rather then saile, the most wisest
 kindest man alive, shall be narrowly sought out, that
 wicked men may haue acquaintance of him. But he
 that hath God to his friend, is sure of a Saviour as
 well in aduersitie as in prosperitie: as the Prophet
 here declarerh, which can in troubles send ease, and
 in quietnes continue ioyes for ever. To him there-
 fore be all laude and praise worldes without end,
 Amen.

Continu-
 ance in
 prayer.

The fourth thing to be noted in this second part,
 is the continuance of the faithfull afflicted in prayer
 vnto God. For the Prophet saith, that He lifted vp
 his hands all night, and wared not wearie. Of this
 continuance in prayer we learne two thinges. The
 one perseuerance in prayer, and the other patient ex-
 pectation, and willing sufferance untill God sende
 redresse and ease. To the first the Scripture exhor-
 teth vs, that we pray both heartily and continually
 vnto God: not because he is ignorant of our trou-
 bles, but because we should thoroughly be brought to
 vnderstand, that there is none can helpe vs out of
 trouble, but hee: and also that by continuance in
 prayer we may the better knowe, and more earnest-
 ly repent our sinns, that be the cause of our troubles:
 thirdly, that by often remembrance and diuers re-
 hearalls of our iniquitie vnto God, we may the
 sooner bring both our soules and bodyes, into the
 seruice and homage of Almighty God, whome we
 haue by sinne most grieuously displeased.

Patient
 expecta-
 tion.

The second vertue patient expectation in trou-
 bles, declareth that we be much bound vnto God,
 that chasteneth vs in this life: and deferreth not our
 punishment to the eternall paines in the world to
 come. Also it maketh the minde of man to vnder-
 stand the wisdom of God, and also the foolish-
 nesse

nesse of man, that many times for lacke of patient expectation and thankfull sufferance, waxeth wearie of his crosse and punishment, and also murmurith against God, because he helpeth not when mans wisdom iudgeth most meete to be holpen. But patient expectation prescribeth God no time, when to helpe, nor yet meanes how to helpe, but saith: Thy will be done in earth as it is in heauen. Also: Lord, if thou wilt thou canst deliuer me. As the Prophete bleseth here in this Psalme, He called and cryed vpon the Lord all the night, and attended patiently, when God would helpe, leaning altogether to his blessed will and pleasure, to doe, or not to doe, as him best pleased.

Matth. 6. 8

¶ The third part.

What great and perillous daungers the man that is troubled shall suffer for the time of his trouble.

- 1 My soule refused comfort.
- 2 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine. Sela.
- 3 Thou holdest mine eyes waking: I am so feeble I can not speake.
- 4 I haue considered the dayes of olde: and the yeres that be past.
- 5 In the night I called to remembraunce my song, and communed with mine owne heart, and my spirite searched diligently:
- 6 Will the Lord absent him selfe for euer? and will he be no more intreated?
- 7 Is his mercy cleane gone for euer? And is his promise come vtterly to an end for euermore?

M.v.

9 Hath

John Hooper Bishop and Martyr

9 Hath God forgotten to be gracious ? and will he
shut vp his louing kindnesse in displeasure ?



Here in these verses it appeareth what terrible and fearefull thinges, a man that is in trouble, shall suffer and be vexed withall. And the first that the Prophete mentioneth, is in the end of the second verse, and it is this : My soule refuseth comfort.

As long as
sin is not
felt, man is
iocund &
pleasant.
2. Samu. 1.
Rom. 8.
Act. 9.

When the
horroure of
a mans sin
is felt to
desperatiō
no world-
ly ioyes ca-
comfort
the afflic-
ted person.
Gene. 3. 4.
Note.
Matth. 26.
Luke. 7.
John. 8.

Of this aduersitie and anguise of the soule, we may learne many thinges : First, that as long as sinne appeareth not, noz is felt, the minde of man is quiet, iocund, and pleasant : and the mirth and pleasure of the minde reioycesth the body, and maketh it lustie and pleasant : npt feeling at all the breache of Gods commaundements, neither passing any thing at all of sinne, noz euill conuersation: but rather delighting in thinges that displease God, then in any vertue or honestie. But when trouble, sicknesse, or death commeth, then most commonly, though men see not the horroure of their sinnes to repent: yet feele they the horroure thereof to desperation : and that once felt in the soule, all the ioyes of the worlde can not comfort the troubled person. As Adam with all the solace of Paradise could not reioyce, when his soule felt the abomination of his offence towardes God. Caine could neuer plucke vp merrie countenance for the cruell killing of his brother Abel. Peter coulde not stint weeping for his denyall of Christ, vntill Christ looked vpon him. Marie Magdalene could not pul vp her head from vnder the table, for shame of her sinne, vntill Christe had forgiven her : noz the poore woman that was taken in adulterie, vntil her offences were pardoned. Neither yet could

could this Prophetes spirite take any consolation,
as long as his sinnes were felt and not pardoned.
Whereof followeth this saying: A small trouble of
conscience putteth away all ioy and mirth of the
world. Wherefore it is wisdom and also the due-
tie of all Christian people, to auoyde sinne and the
enimittie of God, which onely troubleth the consci-
ence: and to put the body to all paines possible, yea,
and to death it selfe, rather then to put the soule in
daunger towarde God: as Saint Paule writeth
to Timothie his disciple: and not without cause.
For as the spirite that contemneth God, and seeleth
(for his contempt) Gods displeasure, can not take
comfort, but is full of anguish & heauinesse inward,
and in the outward man full of paine and sorowe:
so likewise shal the soule in the life to come inward-
ly feele vnspcakable grudgings and sorowes, and
outwardly the vnquenchable and everlasting fire of
hell. And here is to be noted that the very elect and
dearest friendes of Christe, be not free from trouble
and anguish of minde for their sinnes, perpetrated &
committed against God. But this is a consolation,
that the elect, as they finde anietie and anguish of
minde for sinne in this life: so in this life is the con-
science that is troubled, by grace quieted, that it may
after this life finde eternall rest. And it is a common
order and ordinarie way, whereby God vseth to
bring the sinner to acknowledge and repent his sin,
and so from knowledge and repentaunce to the for-
giuenesse of his sinne: to shewe and set before the
conscience of the sinner, his sinne: as the example of
king Dauid and others do declare. My sinne (saith
Dauid) is alwayes before me. As though he had said:
In case I coulde hide mine iniquitie from all the
world, yet can I not excuse it before God, nor hide it
from

1. Tim. 4.

Esai. 56.

Apoc. 14.

The dearest friendes of Christe be not voyde of trouble & anguish of minde for their sins. Consolation.

An ordinarie way that God vseth to call sinners to repentaunce, and from repentaunce to forgiveness.

Psal. 51.

Iohn Hooper Bishop and Martyr

from mine owne conscience. And every mans sinnes thus open before God, and knowne and felt in his owne conscience, bringeth the soule into this discomfort and heauinesse, that it refuseth all consolation and comfort: as this Prophet Asaph sayth meruelously in this second verse of his Psalm.

There is to be noted out of this comfortlesse spirite of the Prophet Asaph, an other most necessarie doctrine for every Christian creature, which is this: that there is two manner of discomfortes, or two sortes of heauinesse in the word of God, that is appointed to leade vs in the time of this wretched life: as there is in it also two manner of consolations. There is two manner of brightnesse and clearnesse, and two manner of darknesse and obscurenesse in it: as it shall appeare in the treatise of this Psalm hereafter. And because the diuersitie is not marked: the worde of God doeth many times, and in many places and persons, no good at all.

There is a discomfort inwardly, and a discomfort outwardly in the scripture. The discomfort inwardly is, when the sinneful man or woman seeketh and suffereth the same discomfort in his soule, that the lawe of GOD doth open and proclame against him for his sinnes committed against God and his lawe: so that, as the lawe commaundeth after this sort: *Agite paenitentiam*, Repent ye: so the man that is commaunded by the lawe to be sorrie and heauie for his sinnes, is sorrie and heauie in dede, by the working of Gods spirite: as we may see in Adam, what inward feare and discomfort he had, when he heard the voyce of God after the doing of his sinne: Caine the like, Dauid the same, with Peter, Paule, and others in the word of God. This discomfort inwardly is felt of al Gods elect, that be able to learne and

Two manner of discomforts.

An inward discomfort.

Matth. 3.
Mark. 1.

Gen. 3. 4.
2. Samu. 11

Matth. 27.
Act. 9.

and knowe the nature of Gods lawe, and the damnation and curse of God vpon sinne. For this is a generall commaundement to all fleshe bozne and conceived in sinne: *Agite poenitentiam*, Repent ye. It is also many times felt of suche as dye, and liued wickedly. As Saule and Judas, whose spirites in their discomforts refused al consolation, and so dyed without comfort in great anguish and perturbation of minde. But that is not generall in all wicked and damned persons: for many times they feele no discomfort, nor heauinesse of spirite inwardly in this world: but God, of his unspeakable wisdom and iustice, maketh them (for their sinnes) alive, and in securitie of conscience, to goe to hell. As Pharaos, whilest he followed the Israelites in persecution into the red sea, suddenly was drowned. Choz, Dathan and Abiron, whilest they were doing their sacrifices, God killed them, in opening the earth that swallowed them alive downe into hell. Nowe this inward discomfort, although it ende not in ioye, but onely in such as beleue their sinnes to be forgiven in the death and passion of Christ: yet we see by the examples of the scripture, that both god and bad suffer and feele this, that their spirite will take no comfort. But nowe as concerning outward and externall discomfort: which is felt as well of such as haue the word of God, as such as haue not the word of God, but only the lawe of nature. As we may see in the time of the lawe of nature, how Noah shewed the discomfort of all men, and the destruction of the world for sinne: but this discomfort did not enter into the spirites of the hearers. Christ complaineth of the same, that the people had both discomfort and comfort preached vnto them: and yet they receiued none of them both. To whome (saith Christ) should I

Matth. 3.
Mark 1.

Saule and
Iudas.

1. Samu. 31.

Matth. 27.

Mark. 14.

Pharao.

Exod. 14.

Num. 16.

Rom. 3. 5.

Outward
discomfort

Gene. 3. 6.

com-

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Matth. 11. compare this generation? It is like boyes that sit in
 the streetes and cry vnto their fellowes, and say: We
 Luke. 7. haue played vpon our tymbrels to you, and you haue
 not daunced; we haue sounge mourning songs vnto
 Esai. 65. you, and ye haue not wept. God by his Prophete Esai-
 saie saith the same: All the day long haue I exten-
 ded foorth my hand vnto an vnfaithfull and intrac-
 table people: Meaning, that what so euer he threa-
 tened, or gently offered vnto the Iewes, it came no
 further then the outwarde eare. Whereof both the
 Esai. 53. 6. Prophets and Christ him self grieuouly complaine,
 Matth. 13. in this sort: They haue eares and heare not, and they
 Iohn. 12. haue eyes and see not. Saint Paule rebuketh men
 Rom. 11. also, that by the lawe of nature knewe good, whereof
 Rom. 1. they should haue reioyced: and euill, whereof they
 should haue lamented, and yet did not. And to leaue
 off the examples of our fathers mentioned in the
 scriptures: we may see the same by daily experience
 amongst our selues. We reade in the booke of God,
 we heare by preaching, we knowe in our owne con-
 sciences the displeasure and anger of God, against
 vs for our sinnes. God outwardly sheweth vs the
 same with many horrible plagues: as by sicknesse,
 warre, sedition, scarstie, enimitie, and hatred, by the
 deliuerance and surrender of a whole realme (to the
 utter destruction thereof) into the handes and rule of
 a straunger, and by the deliuey and giuing ouer of
 Christian soules into the hands and rule of the An-
 tichristian Pope, and his wicked Cleargie: and yet
 this discomfort cometh no further, then our out-
 ward eare. If Asaph the authour of this Psalme
 were amongst vs, he would say, His spirite would
 take no consolation. And this is an horrible plague,
 that wekely this Psalme is read amongst the Po-
 pish Cleargie, and yet it bringeth their spirities to no
 comfort

for we no feeling of Gods displeasure. Wherefore our owne experience teacheth, that there is an inward and an outwarde discomfort in this Psalm, and in the rest of Gods most holy word. The one penitent sinners feeles, and by it amend their liues: and the other some wicked men feeles, and yet despaire: but of the most part of the world, it is not felt at all. Whereof cometh the contempt of God, the loue of our selues and of the world, and the losse of our sinfull soules in the world to come. Let vs therefore marke the scripture that teacheth this discomfort, and pray to God, that as we see it in the letter: so we may feeles it in the spirite. Of the two maner of consolations, it shall be saide in the next verse: and of the brightnesse and darknesse also, in the Psalm hereafter.

Nowe in the trouble of the spirite is an other thing to be considered, whereof the text also maketh mention: that is, howe the discomfort of the spirite had continuance all the night. Whereof is to be gathered the greatnesse of discomfort. For as the night is a very image of death, and the bed a very similitude of the sepulchre and grave: even so is the discomfort of the spirite in the night, that will not suffer the body to take rest, but to be vnquieted with it selfe. The which vnquietnesse of the spirite, is a very similitude and image of eternall discomfort in the world to come, that both body and soule, whiche were created first to inherite the heauenly blisse, after the fall of Adam, should rest by night, (as king David saith) and after this life, for sinne vnforgetten, should for euer be disquieted in the vnquenchable fire of hell.

Here may we learne the circumstances and causes, how the trouble of the Prophet Asaphes spirite was

Sinne not felt, bringing the contempt of God, &c.

Vnquietnes of the spirite is a very image of eternall death. Psal. 104.

The cause of all trouble is sin.

was

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Psal. 39. was increased. It was trouble ingendered by sinne,
Rom. 5. 7. 8 (the occasion onely of al mens miseries,) opened and

The night
 representeth
 hell
 prison.

The bed
 representeth
 the
 graue.

The sheets
 of mans
 fleshe is
 earth.

Two things
 to be
 noted.

reuealed vnto the conscience by the law, condemned
 by iustice to eternall fire, and it continued al night:
 yea, how much more, the scripture declareth not. In
 the which night, the darknesse thereof represented
 vnto his eyes outwardly, the horzour of hell prison:
 and also his bed, the graue and sepulchre, wherein al
 fleshy is clad, after the spirite depar teth. The sheetes
 of mans fleshy after this life, be nothing but earth a-
 boue and earth vnderneath: as whilest it liueth, it
 is clad with such vaine thinges as grow vpon the
 earth.

This whole night in discomfozt of the spirit, de-
 clareth two notable things. First, howe earnestly
 God is angrie in deede with sinne, that putteth man
 to such long paine for it. And the next, howe grati-
 ous a God he is, that will not yet suffer the discom-
 forted spirite to despaire in his discomfozt, as it fol-
 loweth meruellously in the next verse.

3 When I am in heauinesse I wil thinke vpon God:
 when my heart is vexed I will complaine. Sela.

No comfort
 to the af-
 flicted but
 GOD a-
 lone.

Whilest Asaph was thus troubled in spirite, he
 remembered the Lord, and called vnto him for helpe.
 First, out of this verse it is to be considered, that no-
 thing can quiet the comfortlesse spirit, but GOD a-
 lone. But for as much as it seemeth by the partes of
 this Psalm that followeth, that this verse came in
 by occasion, rather then to shewe a full remedie for
 the Prophetes trouble: I will not write what I
 thinke thereof, but deferre the remedie against trou-
 ble to such other verses as follow: because the Pro-
 phete saide befoze, that his spirite could take no con-
 solation,

solation, and that a great many of troubles followe, as the Psalme declareth. It sheweth, that he was not able to beare the troubles of the minde alone, without the inuocation and helpe of God. Wherefore, befoze he expresseth by wꝛiting al his troubles: he wꝛiteth also, howe in the middest of them, he did remember and put his trust in the Lord.

Out of this we learne, howe necessarie it is in time at the beginning of troubles and temptations, to remember the Lord, and to cal vnto him foꝛ merrie. Foꝛ the moze temptations doe growe without present assistance of Gods grace, the greater is the damnation, and the moze is the daunger thereof: as we may see in the examples of the scripture.

Adam fell into anrietic and discomfozt of spirite, and God immediately tolde him of his fault, and by Gods grace his discomfozted spirite was quieted in the promises of God: Caine by the murther of his brother Abel, felt the discomfozt of the spirit, and by neglecting of Gods calling, dyed in the same. Dauid being admonished by Gods grace, found rest foꝛ his vnquieted spirite: Saule in deferring the remedie of Gods grace, died comfoztlesse. Peter, at the beginning, thꝛough Gods grace with one looke of Chꝛiste, put away discomfozt: Judas with contemning Chꝛistes admonitions, dyed in horrible despaire.

Whereof we learne to beware, (as much as may be,) that temptations growe not so farre, that Gods admonition, oꝛ the remembraunce of Gods name be forgotten: but that we doe in the middest of discomfozts, (as Asaph the Prophet did,) remember and cal vpon the Lord foꝛ help. There is also by this remembraunce of God, in the discomfozt of the spirite, to be noted, what a vanitie all the woꝛld, and woꝛldly things be foꝛ man in time of trouble, when God shal

Gene. 3.

Note.

Gene. 4.

2. Samu. 12

1. Samu. 31

Math. 27.

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What manner of man shew and reueale vnto man his sinnes. This Asaph (as we reade in the scripture) was a man, whom for his vertues and good qualitties, king Dauid appoin-

1. Paral. 6.

ted to be a Musician for the comfort of many, vntill the building of the temple of Hierusalem: Yet nolwe, (as we see,) he is not able to solace him selfe with his Musicke, nor yet with any worldly thing: but his onely comfort is in the Lord. And here the

Luke. 9.

Prophete declareth the truth of Christes sentence, written in S. Luke: What doth it profite a man to winne all the worlde, and to loose his owne soule?

Note.

What externall riches can comfort the inward spirite, troubled with sinne and transgression of Gods lawe: None at all doubtlesse: as the scripture sheweth examples euery where. Al king Dauids kingdom was not able to appease his troubled and discomforted spirite, when he said to his troubled soule:

Psal. 42. 43

Why art thou so heauie and sad my soule, and why doest thou trouble me?

Nolwe, this one thing more I will marke in this verse, and no more, because it is more fully vsed by the Prophete for the comfort of discomforted spirits in the verses that followe.

Two kindes of consolations in the worde of God.

I sayde, there was two kindes of consolations in the word of God. The one outward in the face and lesson of the letter: and the other inward, in the vnderstanding and feeling of the spirite. And of this diuision must great heed be taken. For it is not euery man that readeth and heareth, that Christe dyed for the remission of sinne, that shall haue the consolation of the redemption promised in Christes blood. For we see and reade, (God giue vs grace to learne it,) that Adam caused his sonnes to heare of his owne fall in Paradise, and the redemption of his fall in the blood of Christe to come, as Abel his yonger sonne right

Gene. 4.

right wel perceiued: yet did Caine, hearing the same consolation, perish in his sinne. There was consolation and rest promised vnto all them that came out of Egypt: but none tooke the benefite thereof, but Iosua and Caleb. There was in the outward letter promised consolation vnto all Abrahams children: Who be the childre of Abraham. but none receiued the commoditie thereof, but suche as in spirite followed the sayth of Abraham. The scripture saith in the letter, that **G O D** would all men to be saued: yet we see such as follo we not the spirite offered, be damned. God by his worde in the time of holy and blessed King Edward the first, offered consolation vnto all this realme: yet none shall inioy it, but suche as in their spirites haue learned, kept, and do follo we the word of consolation. So our Sauour Christ in S. Mattheu doth say: Not euery man that calleth me, Lord, Lorde, shall enter into the kingdome of God: but he that followeth in Christ Gods commaundements.

There be a great many at this day (as there were befoze our time,) that knowe and speake of such consolation, as is contined in the letter, & utter barke of Gods worde: but in their consciences they feele not in deede the consolation thereof. As Judas preached abroad with the rest of his companions, consolation to the lost sheepe of the house of Israel: but he shewed vnto others that he felt not him selfe. So did the Phariseis, when the scripture was read enery Judas. Phariseis. Saturday in their Synagogues, shew that Messiah should come to redeeme the worlde: yet they themselves (foz the most part) felt not the consolation in deede, that the scripture did testifie of Christ. Euen so at this present, many reade this Psalme (and daily almost in the letter,) whereof if it be in Englishe, he that vnderstandeth not but the English tounge, seeth

great consolation in the letter, and also in the *Prophete Asaph*, that vsed the *Psalme*: yet when neede should be, the inward consolation of the *Psalme*, of many is nothing felt. The cause is, that either they vnderstand it not, or else marke it not: eyther they thinke (as the *Papistes* doe teach) that to say or sing the *Psalme* without vnderstanding and feeling of it in the spirite, is sufficient for the worke it selfe, and that it pleaseth God *Ex opere operato*, as they terme it.

It is too euident, and also too horrible, (if it pleased God,) that men be contented only with the externall consolation contained in the word of God. For if they heare that Gods commaundements be true, and full of consolation, they be contented to heare of them in the letter or by speach, and neuer learne the or feele them by heart. The like is in the Articles of our Christian religion. They be thought to be true and godly: and yet the most part that so iudge, neuer learne them nor feele them in their conscience: Wherefore they doe outwardly and inwardly as much idolatrie, contrarie to their Creed, by the commaundement of men, as can be deuised: for their consolation of faith is no more but such an outward knowledge, as the most men hold withall, without any proper iudgement, or singular feeling of their owne spirites. The same is likewise in prayer. For in the externall letter, there is so much consolation as may be: but in the heart of him that prayeth, is there no vnderstanding nor feeling of the consolation that outwardly is spoken and talked of. Therefore, marke this order of the *Prophete Asaph*. He sayde, that His spirite could take no consolation in all the night time, whilest he helde vp his handes. And as there is not only discomfort and vniquietnes spoken of, but also felt: not onely noted and written in the letter

Prayer.

letter of þe Psalme, but also thoroughly felt inwardly in the spirite with heauinesse and anguish, without comforte and consolation: so in this verse is there consolation in the letter, in the voice, & in the mouth mentioned of, & inwardly the same consolation felt in the spirite. And as outwardly Gods displeasure troubled him: so inwardly Gods holy name & promises comforted him. And this is to be noted, leass we should heare of consolation outwardly, or reade it in the booke of the holy Bible: and yet inwardly neither feelee nor knowe any consolation at all.

In the end of this verse is put this woꝛde (Sela.) And it doth note vnto the Reader or Hearer, what a miserable and comfortlesse thing man is in trouble, if God be not present with him to help him. It is also put as a spurre & pricke for euery Christian man and woman, to remember and call vpon God, in the days of their troubles. For as the Jewes say, where so euer this woꝛd (Sela) is, it doth admonish and stirre vp the Reader or Hearer, to marke what was saide before it: for it is a woꝛde alwayes put after very notable sentences. Then followeth the rest of suche paines & troubles, as this Prophet suffered, whilest the Lord laide his crosse vpon him: after this sort.

Man in
trouble
without
Gods pre-
sence is mi-
serable.

4 Thou holdest mine eyes waking: I am so feeble I can not speake.

Before, he saide his spirit could take no consolation, which was a grieffe vnspeakable. For no thought is able to comprehend the anguish of the mind, much lesse is the toung able to expresse it. But now he sheweth a further increase of discomfort, and saith: that the terrour of his mind was such, that he was not only comfortlesse, but the Lord also to the increase of sorrowe, kept sleepe from him. And as the greatnesse

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Note. of Gods punishment, suffered him not to sleepe: so would it not permit him to speake, but made him speechlesse: such was the great punishment of God towarde him.

What sinn worketh in man. Here is the tyrannie and violence of sinne to be perceiued and seene: which is first in this verse to be noted. It taketh all mirth from the spirite, and bringeth in heauinesse and discomfort. It taketh away sleepe, and placeth for it tediousnesse and sorrowfull watch. It taketh away also the speache of the tong, and leaueth the man mute and speechlesse. If sinne can do so painful things in the body and soule, whilest they be yet coniointed together, and there is hope of remission: what can it doe, when the one is in the earth, and the other in hell separated, or else both of them coniointed againe in the resurrection of the wicked, where there is no hope of redemption, but assurance of everlasting paine? Besides this, it is to be noted in this verse, conveying the increase of the Prophets heauinesse, what a precious iewel man or woman hath: that hath a quiet heart and peaceable conscience. For where so euer they be, there be all the members of man & woman, wholly bent vnto the seruice and honouring of God. The eyes shall neuer be turned from their seruice: neither shall the toung cease (if it be able to speake) to sound forth alwayes the glory of God. As David saith: Mine eyes be alwayes towards the Lord. As Psal. 123. 132 gaine: I lifted vp mine eyes vnto the Lord. As the eye of the handmaide attendeth vpon her Maistres: so our eyes attend vpon the Lord. Againe: Mine eyes Lord be not proud. And in another Psalm he saith, There should come neither sleepe ne slumber in his eyes, vntil he had provided a place for the arke of God to rest in. In case the spirite be troubled, or in a contempt

tempt of Gods lawes, not liking his holy deuises :
 the eyes be eyther troubled with ouermuch watch,
 (as in this Psalme we see:) or else bent to see vani-
 tie, the lusses and concupiscence of the flesh and the
 world. Wherfore Dauid prayed the Lord, to turne
 his eyes that they looked not vpon vanitie. For the
 eye of him that hath not a right spirit, is insatiable.
 And many times the eye (wheras the spirit is with-
 out the fauour of God) abhoreth Gods owne good
 giftes. As the eyes of the Israelites lothed Manna
 in the desert, saying : Our eyes see nothing but Man-
 na: euen so the young also of the godly spirited man
 will sound the glozy of God, as king Dauid vsed his
 young, and will not hinder it by naughtie speach.

Psal. 119.

Prou. 27.

Num. 11.

Psal. 35-39.

71.

If the spirite be boyde of Gods feare, then doth
 it speake of malice falsly to slander the good, as king
 Dauid doth declare: or else for trebling or quaking,
 it can speake nothing at all, as ye may perceiue by

Psal. 6. 12.

14. 140.

the Prophet Asaph in this place. He that will therfore
 consider accordingly, the greatnesse of this feare in
 the spirite, and holwe it taketh away the office of e-
 uery member externall: doubtlesse must labour to
 haue the spirite that Dauid prayeth, in this sorte:

Psal. 51.

*Cor mundum crea in me deus, & spiritum rectum in noua
 in uisceribus meis,* Create in me a cleane hart, O Lord,
 and renue in me a right spirite. In the which verse
 the Prophet prayeth first, to haue such an heart, as
 by faith in Christe may be cleane and purged from
 sinne: and next, to haue a certeine and sure spirite,
 that doubteth nothing of Gods promises towarde
 him. For, such a spirite within the body of man or
 woman, maketh the heart so ioyfull, that no sorrow
 can molest it: and it strengtheneth so euery mem-
 ber, that they will be giuen to nothing so much as to
 the seruice of God. But if the spirit be wicked, doubt-

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Note.

Rom. 7. 8.
12.

Vnto what
vse the eys
& eares of
man were
created.
Rom. 10.

Jacob. 19.
1. Cor. 15.

lesse the outwarde members will serue nothing but iniquitie: if it be troubled, the outwarde members can not be quiet. For as the soule giueth life to the body: so doth the vertue of God in the soule, drawe the outward partes of the body vnto the obedience of vertue. And contrariwise, the vice of the soule draweth the members of the body vnto the seruice of sinne and iniquitie. And as the eares and eyes of man were made by God, to be instruments to heare and see Gods will and pleasure, & by them (such man fell in Paradise) knowledge might come into the soule and spirit of man, by hearing Gods word preached, & seeing his sacraments ministered: so by them abused, in hearing and seeing of sinne and abomination, there entreth into the soule much vile filthinesse and transgression. The Prophete Asaph (therefore) doth admonish vs to beware that we bring not our spirites into discomfort, by sinne and transgression of Gods lawes: for if we do, whether y offence be done in the spirite, by the euill that naturally is in it, by originall sinne, by the temptation of the diuell, or by the meanes of any member of the body: doubtlesse the trouble of the spirit shal not only take away the office of the members, (as ye see in this place the speache of the toung, and the closing of the eyes, be taken away:) but at the length also, God shall make the same body and the same members to rise againe at the generall resurrection, and they shall suffer with the wicked spirite eternall paines. Let this doctrine therefore teach all men to knowe and feele the crueltie of sinne, that so painefully vnquieteth both body and soule, and think that if these grudgings, discomforts, terrours and feares be so great, that death it selfe is more tollerable and easie to beare: howe much more intollerable and vnspakeable

unspeakeable be the paines of hell, which God hath ordeined for all impenitent sinners: After this verse of trouble and anguish, whereas we see sleepe taken from the eyes, and speech from the tongue: followeth next, how these great sorowes were mollified and somewhat diminished.

Esaie. 66.
Matth. 25.

5 I haue considered the dayes of old: and the yeres that be past.

6 In the night I called to remembrance my song, and communed with mine owne heart: and my spirite searched diligently.

I did (sayth the Prophet) in this great discomfort and heavinesse, consider with my selfe the times and worldes of old, wherein the Lord had holpen and deliuered my fathers before my time, from such troubles as I am in, and also from greater. And in the night, while I was sleeplese, I remembred that many times I lauded and exalted the goodnes of God in my Psalms and Hymns, giuing him thanks for his great mercie and goodnes vsed towards his Church at all times: and in remembryng Gods accustomed elemencie and pitie, my spirite was much giuen to debate thinges.

Out of these two verses we may note diuers doctrines for our consolation in the dayes of our trouble. And the first (after my minde) shalbe concerning the two brightnesse and the two darkenesse in the word of God. The one brightnesse is in the letter outwardly, and the other brightnesse is in the spirite and heart of the reader of the Scripture. This brightnesse or claritie of the letter is this, when by reading, hearing, or thinking of Gods word: men learne and knowe that God made all thinges, and

Consola-
tion in
trouble.

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that he p̄serueth all thinges, and that Iesus Ch̄ist his onely sonne is the mediatur betwene God and man, and that he pacified Gods iust ire against man by his bitter death and passion. Also he knoweth by the externall histories of the Scripture, that G O D hath deliuered many times his people from dangers and perils, in maner impossible to be holpen.

This claritie and brightnesse of the Scripture, although it be necessarie: yet it is not sufficient: for it standeth alone in bare and naked knowledge, which befoze God saueth not, neither illuminateth the man that hath the knowledge in a sufficient claritie and brightnesse of faith, and of Gods promises due in Ch̄ist vnto faith. As we may see, how the children of Israel had the external claritie and brightnesse of Gods promises vnto Abraham, Isahac, and Iacob, that they and their posteritie should inherite y^e lande of Canaan, that flowed with all plentie and abundance: yet notwithstanding such as came out of Egypt, for the most part, perished in the desert & wilderness. The Phariseis and learned men amongst the Iewes, had the clearenesse and brightnesse of Ch̄istles comming, & of the place he should be bozno in, and told in that part the trueth vnto Herod: yet did they for all this knowledge and claritie, abhorre Ch̄ist when he came, and put him to death most wrongfully. The people in like sort saw an external brightnesse in Ch̄ist, that by his miracles and wonders, they thought him worthe to be made a king: and yet for all this, they cryed out against him: *Crucifige eum, crucifige eum*; Crucifie him, crucifie him. The diuel himselfe said he knewe who Ch̄ist was, the sonne of the most highest: and yet for all this knowledge and clearenesse shall he neuer be saued. And Ch̄ist himselfe also perceiued that this external bright-

Gene. 12.
13. 15. 16. 17

Num. 14.

Mich. 5.
Matth. 2.

Matth. 27.
Mark. 15.
Luke 20.
Iohn. 19.
Iohn. 6.
Luke 4.

Matth. 7.

brightnesse was amongst a great many that called him Lord, Lord: Yet notwithstanding he said, they should not enter into the ioyes of heauen. So likewise be there very many at this present time, that see the claritie and brightnesse of Christ outwardly in the letter, and yet follow it not here in liuing, neither shall they haue the effect of their knowledge in the life to come: for their clearenesse is onely knowledge, without feeling or practise of the brightness inwardly: which deserueth more stripes then obscuritie or darkenesse doth. Luke 12.

There is another claritie or brightness, which is an inward vnderstanding and spirituall knowledge and sight of Gods trueth, which no man hath but he that is possessed with the spirite of God: that whatsoever he readeth in Gods word himselfe, or heareth preached of other men, he vnderstandeth it, and consenteth vnto it gladly, and willingly. As for example: God spake vnto Adam, and his wordes made him afearde, so that he trembled for feare. Christ spake vnto Paule, and he fell downe flat, and could not abide the peril of Christes voyce: So that as the lawe rebuked sinne in the voice and letter, it wrought also rebuke and discomfort in the hearts of Adam and Paul, and made them afraid inwardly, as the voice and letter was terrible outwardly. Wherefore they had not onely an externall clearenesse of Gods hatred against sinne, but also an internall sight and feeling of the same, as the Scripture doth record. Genes. 3.
Actes. 9.

The like is also in the promises of God, when they be preached or read, that promise remission of sinne. The inward claritie and brightnesse of the same, is to feele priuately euery man and woman in his owne conscience (thzough faith in Christ) that the same promises doe apperteyne and belong vnto him.

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Abacuc. 2. himselfe. As the Prophet Abacuc saith: The iust
 Rom. 1. man liueth by his owne faith. Also when Christ said
 vnto the woman of Canaan; that it was not good to
 cast the bread that apperteined to the children, vnto
 Matth. 15. dogges: she said, Yes Lord: for the dogges do eate of
 the crumbes that fall from their maisters table. And
 Luke 7. so doth Christ himselfe vse the brightnesse of his pro-
 mises to Marie Magdalene: Thy sinnes be forgiven
 thee. Applying the clearenesse of the letter, vnto the
 inward comfort of her soule.

The same is likewise meruellously exprest in
 the common creede, whereas euery man saith: We
 beleue in God the father, God the sonne, and God
 the holy Ghost, and that he beleue the remission
 of sinnes: meaning, that whosoever saith his creed,
 should see & feele in his soule the claritie and bright-
 nesse of his saluation, that is contained in the letter
 and wordes of the creede. But this clearenesse is not
 scene of all men, nor yet of the most part of men: As
 Matt. 20. 7. Christ declareth: Many be called and fewe chosen.
 Many say: Lord, Lord, and fewe doe the Lords will.
 Therefore Christ saith meruellously concerning the
 claritie and brightnesse of Gods word inwardly, in
 Luke 11. S. Luke: Blessed be they that heare the word of God
 and keepe it. By the which words he declareth, that
 many heare and see the outward light and trueth of
 Gods word: but very fewe there be that see the in-
 ward light and profite thereof. Of this is learned
 what the cause is that Christians beare the name of
 Christ, and yet be not Christes in deede: for because
 a great many be contented with the name, and fewe
 do vnderstand what the name truly and verily con-
 teineth in it.

And as there is in the Scripture this double
 brightnesse, whereof the one lyeth in the letter, and
 many

many see what it meaneth by the externall word, and the other lieth in the meaning of the letter, and is perceiued onely by such as haue the spirit of God: so is there two kindes and sortes of darkenesse and obscuritie in the Scripture: the one in the letter, and the other in the sense and taking of the letter. The outward obscuritie is to be seen in such as contemne the word of God, and wil not read it nor heare it. As the Turkes and heathen, and also the common sort that beare the name of Christe, be christened in Christes name, and outwardly be taken to be very Christians in deede, and yet they know not so much as the letter of Christs lawes, that prescribeth them what they should doe, and what they should not doe. And this obscuritie is a brutish, beastly, and externall darkenesse.

The other is obscuritie or darkenesse inwardly in the text. For although the letter be well knowne, and the sound thereof seemeth to be plaine: yet the sense is not so common nor so manifest as the letter soundeth. Wherebypon S. Paule bindeth all men in the vnderstanding of the letter, vnto the Analogie and proportion of faith, that no one place be taken contrarie to many places. Whereof was gathered the abridgement of our common Creede, accepted at all times and of all Christian men, for an infallible trueth: so that whosoever beleued it, was accounted a good Christian man. And of this obscuritie of the Scripture in the sense and spirite, is risen this troublesome contention about transubstantiation of bread and wine in the sacrament of Christes bodie and blood. For the vngodly sort would haue no substance of bread and wine to remaine in the Sacrament, and yet a corporall presence of bodie and blood: contrarie, not onely to the articles of our faith,

The inward obscuritie.

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Matth. 26.

Marke 14.

Luke 22.

1. Cor. 10.

11.

Actes 3.

Coloss. 3.

faith, that telleth vs he is in heauen, and shall abide there vntil he come to iudge the quick and the dead: but also contrarie to many other places of the scripture. And this is no new thing, to haue and recozd the text and letter of the Scripture, and yet lack the effect and the very consolation of the Scripture in deede. For here in these two verses the Prophet Asaph doth recozd and remember Gods doings mercifully in tyme past, and yet taketh no more consolation thereof: then he findeth in the barke of the letter, or in the rehearsall of the histories. And the same he doth of his owne Psalmes and Hymnes, wherof he maketh mention, and yet by the same meane his spirite is brought into no further considerations of Gods trueth then it was befoze: with much heauinesse and sorrow, as the verses following do declare: So that in the affliction of the spirit he could repeate and cal to his remembrance the truth, how God had delt mercifully with his sozefathers, but felt not at that present the like mercie of God towarde himselfe: neither could he see nor feele for his consolation the ease and succour of Gods pzymises which he saw in others: as all the electes of God at lengthe shall doubtlesse feele: As it is said by the Prophet, *Sicut audiuimus, sic vidimus*, As we haue heard, so haue wee scene: and at length (as the Psalmie saith) he felt himselfe. Whether he wrote the Psalmie of his own sorowes and troubles, or of the sorowes and troubles of the Israelits, it maketh no matter: let every man in that case vse his owne iudgment, so that he mark the doctrine of the Psalmie.

Psalm. 48.

There is to be noted of these verses also this doctrine, that what soeuer trouble y spirit was brought vnto, whatsoeuer watch had taken his eyes, & what soeuer vehemencie of disease had taken his speach
from

from him: yet vnder all these crosses he cursed not God, nor grudged against his plagues, but as a man contented, gaue himselfe to recoꝝd and to call to meꝝ moꝝie, how God was wont to be vnto men afflicted, and tooke accompt how in times past he had spent his yeares, and found that he had made certeine Psalmes oꝝ Hymnes to the gloꝝie of God, and to the pꝛaise of his holy name. Of the which we learne not onely patience in the time of trouble and persecuti-
 tion, but also how to spend our youth and transitoꝝie life in doing oꝝ making some thinges, that may be recoꝝdes and remembꝛances when we be gonne, that we liued here to serue God, and not to serue our selues. And it is a great helpe and no small consolati-
 on foꝝ a man that is in trouble & heauines, to thinke that he in his life befoꝝe sought the gloꝝie of God: & that testimonie of conscience is moꝝe woꝝth in the time of trouble, then all other mens deēdes foꝝ him. Not in that his seeking Gods gloꝝie & setting foꝝth of the same, can be his gage and raunsome befoꝝe God: but because it is a very testimonie, that God once loued him, and gaue him of his blessed spirite, to indite something to Gods pꝛaise and honour. And as godly Psalmes and vertuous Hymnes, be testi-
 monies of a vertuous spirite: so be wanton and adulterous ballads, recoꝝds of a vicious and sinnefull spirite. And as the remembꝛance of good & vertuous woꝝkes in the time of sicknes and trouble, be ioyful and comfoꝝtable: so is the remembꝛance of wicked doinges soꝝrowful and painefull.

We be therefore taught by this Prophete to be circumspect and warie, how we accumulate & heape vpon our soules infidelitie, and the wicked woꝝkes thereof: foꝝ as they be the only cause of trouble, so do they not onely woꝝke trouble, but also increase trou-
 ble, and

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and augment the heauinesse of the spirit and paines of the body, as is declared meruellously by the graue and profound sentences following. Wherein he declareth what it was that his spirite searched so diligently for. It was this.

7 Will the Lord absent himselfe for euer? and will he be no more intreated?

8 Is his mercie cleane gone for euer? And is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious? And will he shutt vp his louing kindnesse in displeasure?

10 And I said, It is mine owne weakenes: but the right hand of God can chaunge these thinges.

The troubled spirite is ouerwhelmed with greivous cogitations.

These verses declare what mindes and cogitations do happen to men that be in sicknes or trouble: and how greivous they be vnto the patient.

The remembrance of Gods iustice for sinne is greater paine then the death of the bodie.

Out of these verses first we see a common rehearsal of the great terrour and feare of the feeling of Gods displeasure and anger towards the wofull spirite for sinne. The first meditation of the sinnefull spirite was this: Will the Lord absent himselfe for euer? This may be vnderstood two manner of wayes. For this English word (euer) hath two meanings in the Hebrue tonge. Sometime it is taken for continuance and time euermore: sometime for certaine yeres, and the life of men. If it be taken in this place for time euermore, the sorowes of the Prophet were the greater, when he revolved with his spirite, that God iustly for sinne might cast him into euermore paines: the remembrance whereof is greater paine, then the mortall death of the bodie. If this word (euer) be taken for a certaine time, and the life of man, then meaneth the Prophet thus: Will God

God as long as I live absent himselfe : And thus continue me in heavines of spirite and sorowes, as long as I live : Which sense soever be taken, there be profitable thinges to be learned of it. But I suppose the latter sense to be the better for diuers causes. First in this, that the Psalme containeth the complaint and prayer of the Prophet, a man of God, that cannot be brought to this desperation, that he should be cast away for ever from the favour of God vnto eternall paines. And the text that saith : It is mine owne infirmitie, and the right hand of the Lord can chaunge this : doth beare with this latter sense and explanation. For the words be of great weight, and of meruellous wisdom and consolation, and do declare, that although the Prophete felt the iudgement of God against sinne, and was in a meruellous terror & feare with the horroz and sight of his sinns: yet the spirite of God did testifie with his spirit, that he was the child of God, and that it was a paine and punishment of the soule and body, and not a desperation and thorough casting away and absenting of Gods mercie. For the very electes of God be so chosen, so ordeined, so preserved and kept, that nothing is able to take them out of Gods hand. For the godly men in the Scripture did reioyce, with the assurance of Gods certein promise : and did not presume to do euill, as S. Paule in sundrie places doth giue testimonie: Once to the Romanes, where as he felt and perceiued the filthines of sinne, & the iust iudgement of God against the same : as it appeareth by his wofull crie and complaint, Oh wretched man that I am, who shall deliuer mee from this body subiect vnto death? He felt (as we may perceiue) the heauie burden and weight of Gods displeasure, and yet in the midst of terror and feare, he stayed assuredly in the

Rom. 8.
A godly
consolation.

Iohn. 6. 16.

Rom. 7.

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1. Cor. 15.

2. Tim. 4.

Genes. 3.

Psalms. 42.

43.

Iob 3.

Matth. 26.

Nothing
can hurt
him that
is in Christ

Iohn. 6.

Note.

Iob. 3. 41.

Matth. 27.

Marke. 15.

Luke 22.

Iohn. 19.

Psalms. 34.

Actes. 14.

The trouble
of the
minde is
the greatest.

the mercie of God through Christ. And the same he writeth also to the Corinthians, & to his disciple Timothy: that his death was at hand, & that he knew (although his quarell were neuer so good,) that he of himselfe was a sinner, and by sinne worthe reiention & casting away from God: yet he said that Christ had in keeping for him a crowne of iustice, whiche he should assuredly receiue at the day of his death. God is contented that his chosen people, shall suffer and beare the burden and heauinesse of temptation and feare of everlasting paine, as Adam did first in Paradise, David many times, Job, and others: yea Christ himselfe, that said his soule was heauie euen vnto death, which made him sweat both water and blood. But these temptations and terrozs shall neuer overcome and cast away the person that hath his faith in Christ: for none is able to take his sheepe out of his hand. Yet God witholdeth his hand many times, and suffereth his to be tempted and to be comfirtlesse, and as it were cleane ouerthrowen: not that in deede their election can be altered, or they themselves left comfirtlesse vntill the end of their liues, but for a time: as ye may see by Job, who spake as horrible words, and as desperatly as might be. Yet see in the end of his booke, and marke what a ioyfull outgoing his greuous temptations had. What pitifull cries were these of Christ our Saviour vppon the crosse? My God, my God, why hast thou forsaken me? Yet the end was, Father into thy handes I commend my spirite.

It is written that we must enter into heauen by many troubles. Now, of all troubles, the trouble of the minde and of the spirite is the greatest. Who then can enter into heauen without such troubles? Doubtlesse no man. For the iudgement of God must begin

begin at his house, as Saint Peter saith: That is to say, none shall in this life moze feele Gods displeasure for sinne in the spirite, nor suffer moze aduersitie in the bodie, then such as be of Gods owne household and very electes. Wherefore we be admonished in the troubles and sorowes that this Prophete Asaph sustained in his soule that could not rest, and in his bodie that could not sleepe nor speake, that good men be not free from aduersitie, and that aduersities (be they neuer so great) shall not separate men from God for euer, but for a time he punisheth sinne and hideth the consolation of God from vs: As the scripture saith: For a time, a little while I haue forsaken thee, but I will gather thee together in wonderfull mercies. In a short time of my wrath I hidd my face a while from thee, but I will haue mercie vpon thee for euer: saith the Lord thy redeemer.

1. Peter. 4.
Prouer. 12.
Heb. 12.

God hideth his consolation for a time to trie vs.
Esaie. 54.

All men that shall profitably knowe and feele the certeintie of Gods promises in this life, and enioy them in the life to come, shall be troubled with some paine of doubtfulness of them, before he come to perfection. For as by sinne death entered into the flesh, and also the flesh is subiect vnto sicknesse and aduersitie: so is there entered into the soule and powers thereof, by reason of sinne, great imperfection. As the minde of all men is burdened with ignorance, the heart with contumacie, and the will with forwardnesse, so that as they be before regeneration and knowledge of God in all godly matters starke blind, very obstinate, and naturally altogether forward: even so after regeneration and the knowledge of God, they continually resist and fight against the spirite, not onely of man, in whome these powers dwell: but also against the spirite of God, that teacheth and leadeth the spirite of man to eternall sal-

Genes. 3.
Rom. 5.

Rom. 7. 8.
Ephes. 2.

Psalme. 53.

Rom. 8.
Iohn. 3.

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nation : So that it is not man that is able to ouer-
 come the wickednesse of his owne soule. And there-
 fore seeing life through grace dwelt in a bodie natu-
 rally full of sinne, Saint Paule said, I doe liue : yet
 not I, but Christ liueth in mee. So this Prophet
 Asaphe seemeth in wordes to be starke dead from
 grace, but it was not for ever : for he felt the spirite
 of God that told him, that such heauie and vngodly
 thoughtes of his spirit came of his owne infirmitie,
 and that Gods right hand could alter and chaunge
 them. And this is the difference betwene the afflic-
 tion of the godly and vngodly : as it is wonderfull-
 ly sett forth in the Psalm next before this sauing
 one, where it is said : There is a cuppe in the Lordes
 hand full of redd wine, and hee powreth out of it, but
 the wicked shall drinke the dregges thereof, and the
 vngodly of the earth shall receiue the bottom of it.
 The cuppe in the Scripture is taken many times
 for aduersitie, whereof God filleth a quantitie and a
 certeine measure vnto all his electe and chosen ser-
 uauntes : but the wicked shall drinke the bottome
 and all, and neuer come to rest nor ease.
 Out of this temptation we may learne how foo-
 lish and how impatient we be. When God sendeth
 troubles, we thinke such to be best at ease that want
 them : whereas the Lords booke declareth, that it is
 necessarie, and also very expedient, that we should
 haue them. Againe, there is to be noted how that the
 Prophet in the cogitations of his minde, maketh no
 mention of the grieve of the bodie, whereof he spake
 before at the beginning of his troubles. For in the
 second and fourth verse he declareth how he held vp
 his handes all night, cryed with his voyce vntill he
 was speechlesse, and lay waking & could not sleepe.
 Of the which sorowes now he maketh no rehear-
 sall,

Phil. 1.2.

Galath. 2.

Psalm. 77.

Psalm. 75.

Matth. 26.

Marke. 14.

Esaie. 66.

Matth. 25.

Proverb. 3.

Apoca. 3.

Heb. 12.

The Pro-
phet ma-
keth no
mention
of the
grieve of
the body.

Tall, but saith: his spirite was searching and inquisi-
tine, Whether God would absent himselfe for ever,
with diuers like interrogatozies of Gods nature, as
followe in the Psalme. Whereof we learne the
vilenesse of our owne nature, and also the treason
and subtiltie of the diuel. For as long as we sinne,
we haue such delight and pleasure therein, as though
it were but a play to transgresse and breake Gods
holy commaundementes. But when sicknesse and
trouble haue layed the wicked bodie abedde, and
made it weake and feeble: our conscience is waked
by the Lawe of GOD, and we put in such terrour
and feare, that nothing can quiet vs. Also, as long
as we doe sinne, the diuel beareth vs in hande that
God is so mercifull, (doe what we will,) that hee
will not be angrie: but when sicknesse or death in-
uadeth, then turneth the diuel his tale, and persua-
deth with vs, that GOD is onely extreme iust,
and nothing at all mercifull. And this grieve of
the minde is so soze and vehement, that all the pai-
nes of the bodie seeme nothing in comparison there-
of: as we see in this place by the holy Prophete A-
saph, that was very soze vnnquieted in his bodie, yet
did his spirite make no accompt of it, but still hee
stayed and staggered, trembling and quaking at the
heauinesse and sorrowe of the spirite, that could not
feele, for the time of his trouble, any certeintie or co-
solation in the promises of God.

Of this we be admonished, that whatsoeuer we
haue, if Gods fauour lacke, we haue nothing able to
reioyce vs. And of the other side, if we lacke all
thinges, and haue assuredly Gods fauour, there is
nothing able to make vs heauie and sorrowfull: As
we see king Saule, hauing a noble kingdome, and
lacking the fauour of God, was alwayes vnquie-

Note.
Rom. 7.
Gal. 2. 3.

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1. Reg. 16. fed: ~~More~~ David having the grace and fauour of
 1. Reg. 24. God, was quiet and contented with all thinges, say-
 2. Reg. 16. ing: If God will, he may restore mee: if he will not,
 15. his will be done.

2. Tim. 4. The assurance of Gods promises made Dauid
 glad to die: and the mistrust & desperation of Gods

promises, made Judas wearie to liue. The certein-

tie of Gods trueth made Saint Steuen quietly to

die in the assurance of eternall life: the vncerteintie

and doubtfulnesse of Gods mercie caused Saule to

die in the feare of eternall death. Riches of this

world be treasures muche esteemed and made of

friendes and louers much sought for and warily

kept, and health of bodie highly regarded and preser-

ued with much care: yet, if the soule be destitute of

the assurance of Gods grace, the rest seeme to be of

no balure at all. As we see, Saule in his kingdome

with riches, strength, and friendship: yet his minde

bered still an euill spirite, and Gods spirite depar-

ted, his sorrowes were incomparable. So that we

learne that not onely the goddes apperteyning to the

body be nothing worthe, whereas the spirite waite

teth the grace of God: but also, whereas the spirite

is troubled, the goddes of the bodie be little felt and

nothing passed of: as we see by this Prophet in this

Psalme.

The other part of his cogitations in the time of

his sickenesse was this: Will hee be no more intrea-

ted? This grauous temptation, whether G O D

would be intreated to forgive sinne any more, may

haue two vnderstandings: The one generally, and

the other particularly. Generally in this sort, whe-

ther God once offended, will be mercifull and for-

giue or not: Particularly, whether God, whose na-

ture is mercifull, will forgive the priuate man, that

seeketh

seeketh by faith, mercie, as he hath in time past forgiven al men that asked it with repentance in faith: The first sense and taking of the text generally, is meruellous wicked and blasphemous, to thinke that God once offended with any man, will neuer forgive againe: Of this opinion was Caine, when he said his sinnes were greater then they might be forgiven: and he thought God would be no more intreated, because he iudged his fault greater then the mercie of God that forgiveth faultes. And wheresoever this iudgement of the spirite is, this sentence is verified: God will be intreated no more.

Genes. 4.

And as every man that is priuately thus minded, that his owne sinnes be greater then can be forgiven: even so hath he the like minde and iudgement also of all other mens sinnes that be like vnto his, thinking them to be greater then they may be forgiven: For he that despaireth of his owne faultes, cannot thinke well that other mens faults as great as his owne, be remissible. As Judas that hanged himselfe for betraying of Christe, could not thinke well of Peter that denied Christ: but rather iudged of Peter as he did of him selfe, saying: God will be intreated no more.

A wicked
iudgment.

Matth. 27.
26.

Of this wicked iudgement of Gods mercie, Whether he will be intreated any more of a sinner, after that he hath sinned: I wil speake no more. But they that lust to read how horrible a thing it is, may haue many Psalmes that do declare it: namely Psalme 10. and 73. In the one of them it is said by the wicked, that God hath forgotten the earth, and careth neither for the godly life of the godly and vertuous, nor the vngodly life of the vngodly and wicked. And in the other Psalme they make a doubt, Whether there be any knowledge in God of man and of his

Psalme 10.
and 73.

life, or not. But these sortes of people be too horrible and blasphemous, and not to be rehearsed or much spoken of.

The other sense of this place that is more particular, is the better sense for the argument and meaning of the Psalm: that is, to aske whether God will be intreated no more, as touching the remission of his owne sinne: or els whether God will be no more mercifull to helpe him out of trouble, that specially and particularly suffereth the trouble. And this question so asked, is very common and familiar to the Christians, and putteth them to great trouble, and heavinesse. As we may see that this Prophet Asaphe considered the yeares before him, and what God did to his elders, and found that they received remission of their sinnes, and great benefites in this world at Gods hand. So do a great number of men in hearing and reading the Scripture of God, see and perceiue the remission of many mens sinns, and how mercifully God delt with them: yet when they feele their owne sinne, and suffer their owne crosse and trouble, they haue much a doe, and with great difficultie doe they beleue that God will be as good vnto them, being priuate sinners and priuately afflicted, as he was vnto the great number of those, of whom they read in the Scripture, that God forgave them their sinnes, and preserved them in most horrible and dangerous troubles.

Therefore, this is a common wisdom and daily experimented sentence, *Omnes, cum valemus, bonum consilium agrotis damus*. When other men be sicke, we can giue good counsell patiently to beare it. When other men be afflicted and troubled, we can speake of many meanes to quiet them. When they be in any mistrust of Gods promises, we can comfort them with

A whole man can giue good counsel to the sicke: but being sicke him-

with many arguments of faith: but most commonly, if we be sicke our selues, troubled, or in mistrust of Gods promises, we can ease or comfort our selues very little. And good cause why: for God that giueth of his owne gift and only free liberalitie, wisdom, knowledge, learning, and consolation: giueth also the grace that the saide vertues may worke their operation, and expell the infirmities and diseases, wherefore these wisdomes and vertues were ordained. As it is meruellously noted of Saint Paule: I haue planted, & Apollo hath watered: but God gaue the increase. The word of God is a meanes to teach truth, and to condemne falsehood: to place vertue, and to remoue vice: to giue consolation, and to banishe and put away diffidence and mistrust: but God giueth and worketh the effect thereof. Meate is made to preserve the body: but if God giueth not strength, it misseth the purpose. The horse and man be means to overcome: but in battell God giueth the victory. The preacher preacheth Gods word: but God openeth and teacheth the mystrie thereof. Man heareth: but God giueth the vnderstanding. Asaph remembered Gods workes, and had in minde his own godly Psalmes: but God must giue the consolatiō. He sawe the trueth, and knewe that God was faithfull: but the ioy and profite thereof, lay in the distribution and gift of God: as we may wel perceiue by this sorrowfull interrogatorie: Will he be intreated no more?

Of this part we learne howe we ought, when we reade or heare Gods promises for our saluatiō, to pray: and howe necessarie a thing this prayer is that godly men made in the scripture: Lord help my incredulitie: Lord increase our faith. The poore man that heard and sawe Christs mercy and libe-

D. v.

ralitie

selfe cannot apply the same to his comfort.

1. Cor. 3.

Rom. 1.
Matth. 10.
28.

Act. 16.

Prou. 21.

When we heare or reade gods promises, wee ought to pray.
Mark. 9.
Luke. 7.

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ralitie in healing of others, desired also helth for his owne childe, Chyriste saide: if he beleue, all things were possible: the poore man sayd: I beleue Lorde, helpe mine vnbeleefe. The Apostles, when they heard Chyriste speake of forgiveness of one to the other, they sayde: Increase our faith, good Lord. As though they had sayd: Creep thou giue vs strength to beleue and credite thy godly lessons: we shal take no commoditie nor profite by them. Therefore let the preacher of God, the reader of Gods worde, the hearer of Gods worde, & the thinker vpon the same, many times before, also whilest they be speaking, thinking, reading, or hearing of Gods word, pray in their spirits, that y word of God may work in them the thing, wherfoze the word was instituted and appointed of God: or else we shal be (as Saint Paule saith) alwayes learners, and yet neuer come to the knowledge of the truth.

And I do verily thinke, and am truly perswaded, that for lacke of earnest and continuall prayer, with lifting vp of my heart vnto God, whilest I preached his most holy word vnto the people, God iudgeth me not worthy to see such frutes of my labours as I hoped for. And for this, that the people did not heartily pray, to vnderstand Gods pleasure by his word preached, they be accounted vntoworthy of such saluation, as GOD did offer them by his worde, and the true preaching of his mysteries. Let all men therefore pray to God in Chyrist, that they may be the better for the hearing, recording, remembryng, or reading of Gods word. For notwithstanding they haue amongst them the booke of God: yet shal they be troubled (without Gods singular grace) with one of these two euils: either to mocke and scoone at the scripture, caring not whether they learne it or no:

or else when they haue learned it, to doubt whether it be true or no. And then followeth these questions: Will God absent him selfe for euer? And, Will God be no more intreated: with such other doubtles as do followe in this Psalme: with much heavinesse vnto the spirite where such demaundes rest & haue place. Then followeth the third demaunde by this troubled Prophete: Is his mercy cleane gone for euer?

Here in this demaund first be two things to be noted: The one declaring a fault in the Prophetes faith: and the other expressing a veritie in the Prophetes knowledge. The fault in his faith, was to doubt or to stande in a maiming of Gods mercy, which is most sure and endureth for euer and euer: and to aske this question, Whether his mercy were cleane gone for euer: The veritie of his knowledge was to iudge and say, that It was his mercy that forgave sinnes, and not his or any other mens merites that could deserue the pardoning of sinne: As ye may see how sinneful Saule for his sinne, thought to haue appeased God with sacrifice, and the proude Pharisee with his pretenced good workes. But here in this knowledge, that the Prophet complained of the departure of Gods mercy, is set forth, that only mercy appealeth Gods ire in Christ, for the sinne of man. And what workes so euer be done, except Gods mercy pardon the sinne, they all can neyther please God, nor quiet the conscience and troubled spirite of him that doth the workes. As it may be seene in the example of Sainte Peter, and the rest of the Apostles. When that Saint Peter walked vpon the sea comming towarde Christ, and felt the wind strong and tempestuous, he beganne to feare: and when he beganne to sincke, he cryed: Lord save me. And the Lord put forth his hande and tooke him, & sayd vnto him:

1. Reg. 15.
Luce. 18.
Exod. 34.
Deut. 5. 7.
Psal. 33. 51.
56. 85.
Psal. 130.
143.
Matth. 14.

him:

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him: Thou of little faith, why doubtest thou?

Note.

Here we see, if **GOD** did helpe vs no more of his mercy, then our owne merites deserued, or else no more then the gifts of God, faith, hope, and charitie, as they be qualities in vs: we should surely perishe. Therefore this place of the Prophete Asaph, where he demaundeth this question: Whether Gods mercy be gone for euer: doth teach vs, that of all thinges we should be most assured of this: that onely mercy is the help of mans troubles and damnation. But as I saide befoze, there were two maner of clarities and brightnesse in the word of God: so now I say, there is two manner of mercies of God mentioned in the scripture: The outward mercy is in the letter which men reade and sing every day, and speake and talke of: but the other is inward.

Two maner of mercies mentioned in the scripture.

When that men can not feele Gods mercy in their conscience, as they heare it spoken of, and as they reade it in the booke, they be troubled and full of anguish and paine: and as long as they be in this case, without Gods mercy, they can do nothing that pleaseth **GOD**, or content them selues. But as soone as the spirite is assured and feeleth, that **GOD** for his mercy doth forgive and forget the iniquitie that the spirite and body have committed and done against God, it reioyceth and is so glad, that it will doe nothing but that, which pleaseth and is acceptable vnto God, and in Christ shall content and quiet his owne conscience. As for example: Adam befoze he inwardly felt the mercy of God promised in Christe, to forgive and remit his sinne and offence: in what heaviness was the poore man? He hid him selfe, and could not abide the voyce of the living God: for he felt that his doings pleased neyther **GOD** nor him selfe. But when grace had assured him of Gods mercy,

Gene. 3.

ry, he fell in the spirit to quietnesse. For where the
 spirite of God testifieth and beareth record with the
 spirite of man, that he is the childe of God, there is
 ioy and consolation, with this ioyfull song and me-
 lodie: *Abba pater*, Father, father: So that where so
 euer this song is felt in the spirite: there are suche
 ioyes as no tounge can expresse: as all the booke of
 Solomons ballads meruellously doe declare. And
 wher as the mercy of God is not, there is eyther ab-
 homination of sinne, and continuance therein, with-
 out any feare or grudge of conscience at all: or else
 such heauinesse of spirite, that desperation vtterly
 quaieth, and oppresseth the spirite for euer. Yet shal
 the spirite & soule of man feele this for a time, while
 God hideth his mercifull face: Is his mercy cleane
 gone for euer? Which cogitations of the minde, be
 full bitter and sorrowfull: as all men of GOD doe
 knowe that haue felt them, and as the Prophete de-
 clareth in the processe of his Psalm, in this sorte:
 And is his promise come vtterly to an end for euer-
 more? Hath God forgotten to be gracious? And wil
 he shut vp his louing kindnes in displeasure? These
 demaundes and questions of his owne minde and
 spirite that was troubled, be no more in effect,
 then troubles that he named before. But in this
 that he calleth the trouble by so many names, it de-
 clareth that his spirite was for the time so disqui-
 eted, that the paines in maner could not well be na-
 med and expresse. As it is to be seene always when
 the minde of man is brought into an excellencie and
 profoundnesse of mirth or sorrowe: then it is so ra-
 uished with the vehemencie of them both, that the
 tounge is not able to expresse the inward ioy, nor the
 inward sorrowe, as it is to be seene as well in pro-
 phane wryters, as in the holy word of God. Reade ye
 the

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III

Psalm 18

the 18. Psalm of king David, which he sung to the
 Lord when he was quit and deliuered from all his
 enemies, & ye shall see what shift and copie of wordes
 he vsed to name God, & to expresse what he thought
 of God in his heart, and with what Metaphors he
 expresseth the strength of God, that ouercame al his
 enemies, the Psalm is to be read and marked. A
 gaine, reade ye these Psalmes 42. 43. where ye shall
 perceiue the prayer of David, wherein is described
 a vehement agonie and most bitter battel betweene
 faith and desperation: and there mark, what wordes
 he hath found out, to expresse the sorowes of his
 heart, that was so sore put in doubt by desperation
 and weaknesse of faith. The Harte (saith he) being
 wounded, was neuer more desirous to come to the
 water: then my soul desireth to come to thee o God.
 And at length, when he can finde no more wordes to
 utter the pensiuenesse of his heart, he turneth his
 wordes inward to his owne soule, and asketh why
 she is so heauie and sad. We may see also the ve-
 ry same ioyfull and sorowfull spirites in the bal-
 lads of Solomon, and in the lamentations of Jere-
 mie the Prophete. In the one it seemeth, that the
 soule annexed vnto Christ, is in such ioy as the tong
 can not expresse it: and in the other for sinne, the
 soule is afflicted in such sort, that it can not tell how
 to expresse the heauinesse thereof.

Psalm 42-43

Rom. 2.

There is to be considered also in these demaunds
 of the Prophete, that he made to him selfe in his spi-
 rite (as the text saith, he reuolued the matter with
 his owne spirite) this doctrine, howe easie a thing it
 is to teach and comfort other men, and howe hard a
 thing it is for a man to teach and comfort him selfe
 in the promises of God. S. Paule found fault there-
 withall, and saide to the Helwe: Thou teachest an o-
 ther

ther man & teachest not thy selfe. And Judas went forth with the eleuen other of his fellowes, to teach Gods mercy in Christ vnto the lost sheep of the house of Israel: but he neither folloved his owne doctrine, Mat. 10. 27 nor yet tooke any comfort of remission of sinnes in the promises of God, but hanged himselfe desperately. Wherefore it is very expedient for euery man and woman that hath learned, and doth knowe the truth of God, to pray, that they them selues may folowe the truth: and for such as knowe and teach others the consolations of the scriptures of God, that they may with knowledge of them feele them in deede, and with speaking of them to others for their learning, they may speake them to them selues for their owne edifying.

But doubtlesse it is an easie matter for a man to speake of comfort and consolation to others: but a hard thing to feele it him selfe. Vertue is some spoken of to other mens instructions: but the putting thereof in practise and vze, is very hard: yea, not only in the scholer that is taught, but also in the matter that instructeth. Beware of despaire, can euery man say: but to eschue despaire in great conflicts of the minde, is an harde matter. Reade the booke of the Psalmes well, and ye shall see the experience thereof to be most certeine and true. In the 62. Psalme, ye shall haue this commaundement to all men: Trust ye alwayes in him ye people: yet when it came to the triall in him selfe, ye may see with what heauines and great trouble of mind, he came to y^e trust in the Lord. We may learne by these Psalmes indited by king Dauid, that easily he taught Gods religion, and how men should put their trust in the Lord: and yet how hard it was to do and practise the thing him selfe that he taught vnto

Psal. 73. 77 vnto others: Asaph also declareth the same. For in the 73. Psalm, he teacheth what men should thinke and indge in aduersitie: that God would be good vnto Israel. But in this Psalm he himselfe being vnder the rod and persecution of God, is come to questioning and demaunding: Will God absent himselfe for euer? Will he be no more intreated? Is his mercy cleane gone for euer? With many other demaundes, declaring vspeakable troubles and difficulties of the minde: befoze it be brought to a perfect consent and full agrément vnto the promises of God. So that we see the excellent Prophetes, and most vertuous organes and instruments amongst sinfull men, knewe it was an easie matter to speake of faith & vertue: and yet a very hard thing to practise true faith, and to exercise vertuous liuing.

Rom. 8. Saint Paule sheweth the same to the Romanes to be in him selfe. For he had more adoe in Christ to get the victorie of sinne in him selfe, then to speake of the victorie vnto others by mouth: and more adoe to mortifie and kill the fleshe, and to bring it in subiection to the spirite, then to practise the death of the flesh in him selfe, and to followe the spirit. He spake and vttered with his mouth most godly doctrine, to the destruction of sinne: but with what prayers, teares, and clamours to God, he did the same in him selfe, reade 2. Corin. 12.

2. Cor. 12.
Rom. 12. 8.
2. Cor. 6.
Gala. 5.
Ephes. 5.
Matth. 11.
To such as
haue wrestled with
sin, and in
Christ got
the vpper
hand, Gods
preceptes
be easie &
sweete.

The olde saying is, Knowledge is no burthen, and in deede it is a thing easie to be borne: but to put knowledge in experience, the body and the soule shal finde paine and trouble. And yet Christes wordes where he saith, My yoke is light, & my burden easie, be most true to such as haue wrestled with sin, and in Christ got the vpper hand. To them (I say) the preceptes of vertuous liuing be easie and sweete,
as

as long as the spirite of God beareth the ouer hande
 in them. But when faith wareth faint, and the flesh
 strong, then can not the spirit of God command nor
 desire any thing, but both body and soule be muche Rom. 7.
 offended with the hearing therof, and moze greued
 with the doing of it. S. Peter likewise maketh men-
 tion of the same. For when Christ bade him followe
 him, (meaning that he should dy also for the testimo-
 nie of his word) he liked not that: but asked Christe Iohn. 21.
 what John should do, being (doutlesse) in great per-
 plexitie, when Christ tolde him that he should suffer
 the paines of death. But here are to be noted two
 things: The one, that as long as affliction is talked
 of generally, & other mens paines spoken of, so long
 can euery man and woman heare of affliction: yea,
 and commend the persons that suffered affliction,
 as we see at this day. All men be contented to heare
 of y death of Christ, of y martyrdome of his Saints,
 and of the affliction and imprisonment of his godly
 members: but when the same o; like should be ex-
 perimented and practised by our selues, we wil none
 of it, we refuse it, and we abhorre it: yea, so much,
 that where Christ, and those Saints (whose names
 be most common and vsual in our mouths,) suffered
 the vilest death that could be deuised: we will not
 suffer as much as the losse of a frend, o; the deceiue-
 able goods of this vnstable and transitorie world: so
 that 1. the generalitie we be very godly, and can co-
 mend al godly martyrs and sufferers for Gods sake:
 but (alas) in the particularitie we be very vngodly,
 and will followe no martyrs, nor suffer at al. Also, as
 long as we be without danger for Christes sake, we
 can speake of great daungers, and say, that we will
 suffer all extremitie and crueltie: but when it com-
 meth to passe, that an enimie to God and his worde

We can
 praise o-
 ther men
 for wel do-
 ing, but
 we be loth
 to put it in
 experience
 our selues.

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Iohn. 11.
 shall say in deede, Forsake thy religion, or else thou shalt dy (as Christ said vnto Peter, When thou art old, an other shall girde thee, and leade thee whether thou wouldest not:) then a litle threatening of an other man, stark quayleth this man that said he wold suffer al troubles: as Peter said, If he shuld lose his life, he would not refuse his maister, but when an other, yea, a poore maide but asked him, Whether he were one of Christes seruants, and made no mentio at al of losse of life or gods: he would not hazard hinc selfe to beare so much as the name of Christes disciple. Thus we see the vilenesse & frailtie of our owne nature, how weake we be to suffer in deede, when of necessitie we must beare the crosse, and can by no means auoyd it. How troublesome also it is both to body and soule, this Psalme & place of the scripture declareth: and therfore in the end of these temptations is put, Sela. A worde that maketh as it were, an outcry against the corrupt nature of man for sin.

Matth. 16.
 As S. Paule said: I know that there dwelleth in my flesh no good thing. To admonishe therefore man thereof in deede, and to shewe him his owne damnation, the word is put there to cause the reader or hearer of the place, to marke and bewaile the wretchednesse thereof. As the Prophete him selfe doth in the next verse.

Rom. 7.
 As S. Paule said: I know that there dwelleth in my flesh no good thing. To admonishe therefore man thereof in deede, and to shewe him his owne damnation, the word is put there to cause the reader or hearer of the place, to marke and bewaile the wretchednesse thereof. As the Prophete him selfe doth in the next verse.

¶ The fourth part.

*Howe a man taketh consolation in the
time of his trouble.*

10 And I said, This is my infirmitie: but these things the right hand of God can chaunge.

Here



There is life and death, and the occasions
 of both meruellously set forth. He said
 that it was his infirmitie that caused
 him to question & doubt of Gods mer-
 cy. Wherein he hath disburdened God,
 and charged him selfe with sinne and doubtfulnessse.
 And so much al men see and find in them selues, that
 damnation is of our selues: and saluation onely of *Osce. 13.*
 God. There is also to be noted in this infirmitie, y
 it occupieth not only the body: but also the soul. For
 he saith, These cogitations and questions (as touch-
 ing the doubtfulnessse of Gods mercy) were the deu-
 tes and actes of his mind: so that both his body and
 soule were comfortlesse. And god cause why: for in
 both of them were sinne and abomination against
 God. And of these two partes of man, the body & the
 spirit, came these dubitations of God and of his pro-
 mises. The which fruites of corruption, ingender
 (except sinne be forgiven) eternall death. And here is *Rom. 8.*
 the wisdom of the fleshe seene to be very enmitie
 vnto God, working continually the breach of Gods
 commaundements, and the destruction of mans sal-
 uation, as much as lyeth in it. But in the second
 part of the verse is life, & the occasion thereof: which
 is a sure trust that God can remoue despaire, & put
 in place therof, faith, hope, & sure confidence. And the
 occasion of this helpe is not mans merites, but the *The occa-
sion of
mans help
is Gods
right hand*
 right hand of God: y is to say, Gods power inclined
 to saue man by mercy. Of this doctrine be certein
 things to be marked of euery reader & hearer of this
 Psalme. First, in this verse is declared how man
 taketh consolation in time of his trouble, which is y
 4. part of the Psalme, & in the same part the Psalme
 endeth. He saith, It was his infirmitie, that made
 him to question & demaund in his spirit so doubtfull
 things

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things of God, and of his promises. Whereof we learne, that consolation beginneth where sorrow and heavinesse is first felt: for the spirit can take no solace by Gods promises, untill suche time as it seeth by Gods lawe, how sinnefull it is for the transgression thereof. Therfore Solomon saith: The iust man is the first accuser of him selfe. And so doth the Prophet Asaph in this place confesse, that these cogitations and profound thoughts against God, came of his owne infirmitie and sinne. And the knowlege of a mans owne wickednesse from the bottome of the heart, although it be a shame to speake or remember the vilenesse of sinne, wherewith sinner hath most greivously transgressed Gods commaundementes: yet is this knowledge and confession of our sinne and iniquitie very necessarie, and is (as it were) an induction to the remission thereof: as it is to be seene in this Prophet, and in the Prophet David. For here is first confessed, that all sinnes in him came of his owne infirmitie: and all consolation against sinne, came of Gods right hand. And the Prophet David sayth, when he was in like trouble for sinne: I determined (saith he) to confesse against my selfe, mine owne iniquitie: and thou Lord forgavest the wickednesse of my sinne. But here is to be noted in this, that the confession of sinne is (as it were) an induction and beginning of consolation: that confession of sinne is not the beginning of consolation, except he that maketh the confession be assured in his heart of Gods promises in Christe, that of mercy in Christes death, his sinnes be forgiven: as ye may see in these two Prophetes. The one said: It is mine infirmitie that worketh this doutfulness in my soule. And the other saide: I determined to condemn my selfe of sinne.

Thus

Prou. 18.

True confession of sinne is in manner an induction to the remission thereof.

Psal. 74.

Psal. 32.

Thus farre it is death, and an increase of diffidence in Gods promises, and an induction to desperation, to feele sinne, to bewaile sinne, to speake of sinne, and to remember sinne. But whereas knowledge and confession hath a certeintie and assurance of Gods forgiveness annexed vnto it, there is confession and knowledge of sinne, partly a beginning of consolation against sinne. I call it partly, or as an occasion, because first of all, God by his word, or by his punishments, through the operation of the holy Ghost, openeth the soule of the sinner, to see and know his sinne: also to tremble and quake at sinne, rather then to hate and abhorre sinne. And from these principles and originalls, commeth the humble and lowly confession of sinne, not to man, but vnto God: except it be such an open sinne done against man, as man knoweth of that the sinne is committed against. Then must the offender of man also, reconcile him selfe to man that is offended, according to the commaundement of God. Therefore we must marke what confession and acknowledging of our owne infirmities is. For euery confession is not acceptable before God, nor the beginning of consolation: as these examples declare. Judas saide openly in the face of the court (where Christe our Saviour was arraigned) that he had offended in betraying innocent blood: but there followed no faith nor hope of forgiveness: So that for lacke of faith in Christes blood, desperation and hanging of him selfe ensued his confession. Whereby it is euident, that confession of sinne without faith, is nothing worth, but a testimonie of a desperate mans damnation.

King Dauid, after long impulsion by the Prophet Samuel, was brought to confesse that he had offended in preserving aloue Agag king of the Amalekites,

P. iij.

and

Rom. 7.
1. Samu. 15.
2. Samu. 12

Matt. 5. 18.
Iacob. 5.
Luke. 7.

Matth. 27.
Mark. 15.

1. Samu. 15.

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and the fattest of his cattell. I haue offended (sayth Saule:) for I haue broken and transgressed the commaundement of God. But what followed? Gods right hand can remedie my sinne, as this Prophete Asaph saith: or, God hath forgiven the iniquitie of my sinne, as Dauid sayde: or else: God be merciful vnto me a sinner, as the Publicane sayd: No, but this ensueth: I pray thee (sayth Saule to Samuel) beare thou my sinne. In this mans confession of sin, was not the beginning of consolation, but of more sorowes: for his heauinesse from that day more and more increased, with his sinnes: untill he was slaine. And the cause thereof was this. He would that Samuel being but a man, should haue pardoned his sinne: whereas none can doe it but God, as it is notably to be seene in king Dauid. For when he sayde, he had offended the Lord, Nathan the Prophete sayde: And God hath taken away thy sinnes. Wherein is declared, that the minister can but pronounce to the sinner, that God in Christe forgiveth sinne. So that we see Judas confession of sinne was nothing worth, bycause he found no sayth nor trust for the remission thereof: and Saules confession was of no valure, because he trusted and desired consolation at mans hand, and not at Gods.

Yet in Saules confession was some thing good, in that he confessed (although it were long first and in manner wrested out of his mouth by the Prophete Samuel) his fault to God: and in that point he did as Dauid did, who sayde: I haue offended the Lord. And this is to be noted, bycause nowe adayes men be taught to confesse their sinnes to the Saints departed, that knowe not what the outward workes of men be vpon the earth: much lesse the inward & sinfull cogitation of the heart. So that in this part,

the

Psal. 77.

Psal. 32.

Luke. 18.

Saul would
haue Samuel to
beare his
sinne.

1. Samu. 31.

Marth. 9.

Luke. 5.

Mark. 2.

2. Samu. 12.

Psal. 51.

2. Samu. 12.

Eia. 63.

Ecclesi. 9.

3. Reg. 8.

Papisticall
confession.

the Papists confession is worse then Saules: and in the other part it is like. For as Saule trusted to the merites of Samuel, and would haue him to beare his sinne: so do the people trust, that the Priestes hand vpon their head, & the penance intoynd them by the Priestes, shall be a cleane remission and full satisfaction for all their sinne: but before God, their sinnes be as much forgiven them as Saules were, that is to say, nothing at all.

But wheras sinne is knowne and confessed from the very hart, vnto God, although it be a bitter thing and also a shamefull thing, to feele and beare Gods displeasure for sin, the burden wherof is very death, and moze greuous then death it selfe: yet whereas confidence and trust in the mercy of God is annexed with it, there followeth great consolation and comfort: As it is to be seene in this Prophet that spake with a strong faith boldly: The righthand of God can change these things. So that the latter part of this verse hath moze comfort, then the first part hath discomfort. And it is a plaine doctrine, that although sinnes of man be many & horrible: yet be they fewer and lesse in estimation many thousande foldes, then Gods mercies. Death is declared in the first part of the verse, in this, that mans infirmitie is not onely sinful in body & soule, but also doubtful of Gods mercy & holy promises: Yet in the second part by grace is set forth life, and cleane deliuerance from the tyrannie of the diuel, the seruitude of sinne, the accusation of the lawe, and the infirmitie of nature, by the strong and mightie power of God, whose mercy in Christ is alwayes ready to helpe poore afflicted and troubled sinners. After this confession of sinne, and the great confidence that the prophet had in God for his mightie power and mercies sake, that was both

1. Samu. 15

Oh blasphemie.

1. Iohn. 1.

Psal. 130.

Esa. 1.

Ezech. 18.
1. Iohn. 1.

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able by power and redy with will, to help and remedie
 this troubled spirite, and great aduersities of the
 Prophet: he goeth forth in the consolation, & taketh
 yet more and more of Gods benefites, vsed in times
 towarde such as were afflicted, after this sort.

11 I will remember the workes of the Lord, and call
 to my minde thy wonders of olde time.

12 I will thinke also of thy workes, and my talking
 shall be of thy doings.

13 Thy way (ô God) is holy: who is so great a God
 as our God.

14 Thou art the God that doth wonders, and hast
 declared thy power amongst people.

15 Thou hast mightily deliuered thy people, euen
 the sonnes of Iacob and Ioseph. Sela.

16 The waters saw thee, ô God: the waters saw thee
 and were afraid: the deapthes also were troubled.

17 The cloudes powred out water, the ayre thunde-
 red, and thine arrowes went abroad.

18 The voyce of thy thunder was heard round a-
 bout, the lightnings shone vpon the ground, the
 earth was moued and shooke withall.

19 Thy way is in the sea, and thy pathes in the great
 waters, and thy footesteps are not knowne.

20 Thou ledest thy people like shepe, by the hand
 of Moses and Aaron.

Of these meanes holwe men take consolation in
 aduersitie, that the Prophet now maketh mention
 of: first we learne, what difference is betwene the
 consideration of Gods workes aduisedly & by faith: &
 the consideration of Gods workes rashly & without
 faith. The which diuersitie is to be seen in this Pro-
 phet. For the one part, as touching the remembryng
 of Gods workes out of faith and in faith, he spake
 before in the second verse, and in the fourth verse,
 howe

how that he considered the workes and old doings of the Lord when he was troubled. But, as ye haue heard, because his spirite was in a doubtfullnesse and mannering vpon the certaintie of Gods doings: he felt no consolation thereof, but much heavinesse and anguish of minde. For those demaundes: Will God absent himselfe for euer? Will he be no more mercifull, and such like heauie and doubtfull complaintes, could neuer proceed but from a sorrowfull and much troubled conscience. But now, after that Gods spirit hath wrought in his spirit this assurance and iudgment, that God can in him chaunge the conditions of his miseries (as ye may see,) he maketh no more complaint of doubtfullnesse, neither remembreth any more the fearefulnesse of his conscience: but goeth forth with repetition and rehearfall of all thinges comfortably, how that God in time past holpe troubled spirites and afflicted personages, that put their trust in him. So that of this we learne, that whosoever hath a sure faith in God, taketh consolation of Gods word and workes. And such as haue not first true faith in God, cannot in the spirite receiue comfort of Gods word or workes. Outwardly men may marvel at God and his workes, but inwardly it easeth not the heavinesse, nor yet quieteth the grudge of conscience.

Wherefore, it becometh vs all, that we pray earnestly vnto God, to giue vs faith to beleue his word and workes, when we heare, read, or see them. For the word and workes of God do nothing comfort the vnfaithfull, as we may see by the Scriptures where God saith, He stretched forth his hand all day long to a people that beloued not: for such as haue eares & heare not, eyes & see not, be rather the worse for Gods word & workes than the better. We shal see

Exhortation to prayer.

Esaie. 65.
Rom. 10.
Esaie. 6.
Iohn. 12.

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Where the spirite of David was replenished with faith, he was so assured and ascertained of Gods present helpe, that he said he would not feare, although
 Psalme. 3. a thousand men inuironed and compassed him round about: So, he would not feare, though he should
 Psalme 23. walk in the shadow of death. At another time, when faith quailed and wared faint, he was trembling in his spirite, and fearefull in his bodie: as we may see when he felt his spirite ware faint, he said: My soule
 Psal. 6. 38. is troubled very sore, and my bones be weakened. And in other of his Psalmes he sheweth, that his
 Psal. 42. 43. soule was very heauie and comfortlesse, and could take no consolation.
 Also when the spirite is assured of Gods grace, then the eyes cannot looke vpon any worke of God, but the mind taketh by the contemplatton and sight thereof, vnspeakeable consolation: As David declareth in his Psalmes, and saith, He would see the heavens the workes of Gods fingers, and would marke how one day was an induction to an other: and how
 Psal. 8. 19. the heauens praised the Lord.
 448. At an other time, when the consolation and life of the spirit was ouerwhelmed with troubles, he could not see at all with his eyes: but cryed and complained that he was starke blinde. And also in that meruellous Psalm in number 88. whereas prayer is made to be deliuered from the horrour and feeling of sinne, the Prophet saith, that his eyes wared dimme and blinde. The same is to be scene likewise in the crosses and afflictions that God sendeth. As long as true faith and confidence remaineth in the heart, all troubles be wellcome and thankfully taken: as we read. When Job had newes that his goods and children were taken from him, in manner soudenly, he most patiently said: God gaue them, and God hath taken

taken them away, as God would so it is done. But when faith quailed, and the spirite was troubled, then followed these impatient wordes: I would my sinne were layed in one balance, and my paine in another. As though God had layed more vppon him, then he had deserued. When the spirit was quieted, for all his pouertie and nakednesse, he reioyced and was contented with his birth and comming into the world, and also with the state in the world appointed vnto him by God, saying: Naked I came out of my mothers bellie, and naked I shall depart hence againe. But when faith fainted, then came out these wordes: The day, the night, and the time be cursed wherein I was borne. With many more horrible wordes, as the text declareth. So that we see, where as Gods spirite wanteth, there is no learning nor consolation to be had of any thing: as it is opened in this Psalme, in that at the first time the Prophet recordd Gods workes, and was so troubled in his minde, that he occupied his cogitations this way: Will God be no more mercifull? Hath God shut vp his mercie in his ire? But now in the second record of Gods workes, he beginneth his entrance cleane contrarie, and saith: Gods right hand can chaunge his sorrow, and turne his heauines into mirth. And vppon this ground and sure hope of Gods promises, he proceedeth forth to a consideration and deepe record of Gods factes, in this sort: I will remember the workes of the Lord, &c.

In this verse and in the next following it, he con-
teyned three kinde of wordes: remembrance, medita-
tion, and speech. By the first we learne that it profiteth nothing to read or heare Gods word, except we remember it, & beare it away with vs. By the next we learne that it auaieth vs not, to learne and beare the

the word of God in remembrance, except by meditation and thinking upon it, we understand what it meaneth. And by the third we learne, that neither the remembrance of it, nor the understanding thereof profiteth, except we teache and instruct other in the same, of whom we haue charge, if we may. Now to consider further, we see how the Prophet beginneth with this word (Remembrance,) whereof it appeareth that he had learned before out of Gods word, Gods nature towards penitent sinners to forgive them: and towards wilfull, obstinate, and impenitent sinners to be a iust iudge to punish them. Here is the ignorance of all people condemned, that neuer learne to know Gods word in sickness, nor in health: but when they be troubled or sicke, they send for such as they thinke and fantasie haue learned and doe remember how Gods word doth comfort in aduersitie. And then, if he that is sent for be not learned in Gods word, he cannot remember how God is wont to comfort the troubled or sicke: then all that euer the sicke man heareth of an ignorant comforter or counsellor, is as cleane voyd of consolation or counsell, as though he had neuer sent for a counsellor or comforter. For no man can haue more of another, then the other hath himselfe, which is neither knowledge, counsell, nor consolation out of Gods word. Therefore he is not able to giue knowledge, consolation, nor comfort to another.

If the Prophet Asaph, had bene as the most part of people now a dayes be, that fall sick and into many kinds of trouble, & had sent for an ignorant soile, (which commonly is called a ghostly father,) he had bene in as good taking as these wretched soules be, that being comfortlesse seeke comfort where none is to be had, seeke knowledge where none is, & seeke coun-

counsell where ignorance aboundeth. Let all men therefore remember this verse, that when the Prophet was in trouble, he remembred the wisdom and meruellous workes of God: (for he knew them before:) so let all men and women learne, before they come into trouble, a true knowledge of God, that in the time of trouble they may remember it to their consolation. But now to the second word, where he saith, He will meditate in all the workes of God.

Here is another notable doctrine, that neither the learning of Gods word, nor the remembrance thereof profiteth any thing, except it be understood and applied to the use that God hath appointed it for. And here be two sortes of people wonderfully condemned. The one sort be those, that for custome or bondage to their profession, doe learne without the booke a great part of the Scripture: or els by daily use in singing or saying their service (as it is called) they learne to sing and say a great part of the Bible. But this availeth nothing, for they understand it not in the sense and meaning that the holy ghost appointed it for: nor perchaunce the Grammaticall construction thereof. And these remembrances of Gods word, be nothing but lippe labour, and honouring of God with the mouth, but the hart is farre away: which before God is in vaine, and of no estimation. The other sort of people be such as professe the Gospell, that haue learned much, and can remember much, but follow very little: so that they be nothing the better for it.

The third word is, that the Prophet saith, He will speake of God and his workes, as outwardly and inwardly he remembreth them, and with his spirite doth meditate them: as it is likewise the part and duetie of all Christian men so to doe. For as they be-
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Rom. 10. **QII** ~~There~~ in the heart to iustice: so wil they confesse it to saluation; as S. Paule saith to the Romanes.

Three sortes of people condemned. **Three** Here in this word be thre sortes of people condemned. The one that wil not confesse and teach the trueth for feare of losing their aduantage. The other wil not confesse and teach the trueth for sluggishnesse and slouth. And the third wil not confesse and teach the trueth for timiditie and feare.

In the first sort be such as know doctrines for the soule, or medicines for the body, and yet because they gett gaine thereby, they would not haue too many know thereof, lest their owne gaines should be the lesse. As we see, such a one as knoweth a good methode and order to teach, would be lothe it should be common, because his estimation and gaine, (as he thinketh) should diminish & decrease. The excellent Physician would not haue his cunning common, least many men, as cunning as he, should part his gaines amongst them.

Note well. The second sort of men be those that come to great liuings by their learning, and when they haue the reward of learning, they teach no more, as bishops and ministers of the Church: whome the Prophet calleth dumbe dogges that cannot barked, their mouthes be so choked with the bones of bishoppricks and benefices. I speake of such as knowe the trueth and loue it, and not of such as neither know it nor loue it. For although those men speake but seldome, yet it is too much: for better it were neuer to speake, then to speake fallshly.

Nichodemus. The thirde sorte be our Nichodemus, that can speake of Christ in the night, or to their friends, but openly they will confesse nothing with the mouth, nor doe any thing outwardely for feare of the world, that should sounde to Gods glorie. And these men

men be assured they shall haue their rewarde: that
 Chyriste will denie them befoze his father which is Math. 10.
 in heauen. Of this we learne wherein our professi-
 on consisteth. First, to learne Gods woꝛde. Secon- Wherein
 darily, to beare it in our hearte and remembraunce, doth our
 Thirdly, to vnderstande it. And fourthly, to speake profession
 of it to the gloꝛie of God, and the edifying of our consist.
 neighbours. And Gods woꝛd this wayes vſed, shall
 keepe vs humble and lowely in prosperitie, and pa-
 tient and strong in aduersitie. But in these two ver-
 ses be moze woꝛdes necessarie to be considered, if we
 will take consolation in aduersitie. The first, I will
 (sayth the prophet) remember the works of the Lord,
 and that of olde time, *(or from the beginning.)* The se-
 cond, I wil think also of al the works of the Lord, &c.

In this that the Prophet sayeth, He will remem-
 ber the woꝛkes of the Loꝛde of olde time, or from the We ought
 beginning, we learne that it is expedient to know, not to be
 or at the least way,) not to be ignorant of any ignorant
 booke in the scripture. For where as we finde not of any
 consolation in the one, we may finde it in the other, booke in
 And where he sayth He wil remember all hys woꝛks the scrip-
 of the Loꝛd (meaning as many as the scripture ma- ture.
 keth mention of:) we be instructed, that we cannot
 see these woꝛks for our erudition, neither yet giue hys
 almightie God thanks, except we learne them from
 one of his bookes to the other. And here is to be no-
 ted, that seeing we be bounde to knowe and to be
 thankfull for all the woꝛkes of God contained in
 the scripture, we be muche in daunger, as well for
 ignorance as vnthankfulness, that we knowe not
 the principall woꝛkes of our owne creation or re-
 demption. We be therefore admonished, to haue
 bookes to read the woꝛks of God, and to be diligent
 to ask better learned then we be, what Gods woꝛks

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Deut. 4. 6. doe meane. As the children by Gods law be bound to
 31. aske the parents, & the parents bound by the same
 to teach them; then shall both fathers and children
 finde comfort and consolation against all temptati-
 ons, in the time of trouble and heavinesse. As we see
 this mans remedie (by y^e spirite of God) riseth from
 recording, meditating, and speaking of Gods word
 and workes.

Here hath this Prophete mervellously opened,
 howe a man in trouble commeth to consolation
 and comfort. First, that the spirite and heart of man
 must have such strong sayth, as may credite Gods
 power, and also his good will: and beleue that God
 both can and will for his truethe sake, helpe the
 troubled conscience. Therefore Solomon giveth a
 godlie and necessarie commaundement: Keepe thy
 heart with all circumspection, for of it proceedeth
 life. So did David; when the Prophete Nathan had
 made him afraide for the murder of Urias, and the
 adulterie with Bersaba; his conscience was in great
 anguish and feare; and among other thinges that
 he prayed for to God, he desired that God would cre-
 ate and make him a newe heart: that is to witte, to
 give him such a stedfast and burning sayth, that in
 Christe his sinnefull heart might be purged. And
 secondarily he prayeth, to have so right and sure a
 spirite, that shoulde not doubt of Gods fauour to-
 wardes him. Thirde, that God woulde alwayes
 preserve his holy spirite with the heart regenera-
 ted, that from time to time, the heart might be ruled
 in obedience towardes God. Fourthly, he prayeth
 to be lead with a willing spirite, that quietly and
 patiently he may obey God in aduersities, without
 impatience or grudge against God. And, where as
 this knowledge and feeling of the fauour of God is

in the spirite, there followeth recording, and remembrance of Gods works, meditating and thinking vpon heavenly thinges: and the tongue readie also to speake forth the glory of God, to Gods honour and praise, and to the edifying of Gods people and congregation, after this sorte.

Note.

13 Thy way oh God is in holinesse: who is so great a God, as God, euen our God?

Here is a consolation much worthie to be learned and receiued of all troubled men: and it is this, To vnderstande and perceiue, that all the doinges and fates of Almighty God be righteous, although many times the fleshe iudgeth, and the tongue speaketh the contrarie, that God should be too seuer, and punish too extremely. As though he did it rather of a desire to punish, then to correct or amend the person punished. As we see by Iobs words, that wished his sinnes layed in one balance, and his punishment in another balance: as though God punished more extremely then iustly. The same it seemeth King Dauid also felte, when he sayde: Howe long Lorde wilt thou forget me, for ever? With like bitter speeches in the scripture: complayning of Gods iustice, iudgement and seueritie. The same we reade of Ieremie the Prophete, He spake Gods word truely, and yet there happened vnto him wonderfull great aduersities: the terror whereof made him curse the day that he was bozne in. And doubtlesse, when he sayde, Why haste thou deceiued mee Lorde? he thought, God was rather too extreame, then iust in his punishment, to afflicte him in aduersitie, and to suffer Passur the high Priest and his enimie to be in quiet and tranquillitie.

Consolation.

Iob. 6.

Psalme. 13.

Ierem. 20.

Passur.

This prophet Asaph was before in great trouble,

D.

(as

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as ye heard), and especially of the minde, that felt not a sure trust and confidence in Gods mercie: and thought of al extremities that to be (as it is in deed) the greatest, a minde desperate and doubtfull of Gods mercie: yet now he saith, God is holie in his way, and all that he doeth is right and iust.

We learne hereby, that the potte can not say to the Potter, Why hast thou made me after this sorte? Neither may the mortall man, in whom is nothing but sinne, quarell with the Lord and say: What layest thou vpon me? But thinke, that although he had made vs both blinde, lame, and as deformed as monsters: yet had he made vs better then ever we deserued. And in case he layd all the troubles of the world vpon one man: yet are they lesse then one sinne of man doeth deserue. Thus hath the Prophet learned now and felt, and sayth: The doinges of God be holie and right, and there is none to be compared vnto him: and sheweth the cause why none is to be compared vnto God. In the declaration whereof, he continueth seuen verses, and so maketh an ende of the Psalm.

The first cause why he sayeth none is to be compared vnto God: is this.

14 Thou art the Lord that doth wonders, and hast declared thy power amongest people.

God is the doer of wonders. Three doctrines. Firste he noteth generally that God is the doer of wonders, and miracles: and after wardes he sheweth, wherein God hath wrought these miracles. Of this we learne three doctrines. The one, that some men knowe generally, that God worketh all thinges meruellously. The second, that other some knowe that God worketh in some men meruellously.

ly. The third, that other also knowe that God woꝝketh in themselves meruellously.

Of the first sort be such as know by Gods woꝝkes generally, that God hath, and doth dispose all things vpon the earth, and nothing hath his beginning noꝝ being but of God: of whome Saint Paule speaketh Rom. 1. to the Romanes, that by Gods woꝝkes they knewe God, and yet glorified him not. Of the seconde sorte be suche, as moze particularly knowe and speake of Gods miracles: as suche be, that reade how God of Genes. 7. his singular fauour preserved Noah & his familie, and drowned all the world besides: how he brought Exod. 14. the children of Israel out of Egypt, and deliuered the people from the captiuitie of Babylon, with such like: and yet when they be in troubles themselves, these meruellous woꝝkes and mercies shewed vnto others, cannot comfort themselves. Of the thirde sorte be suche, as knowe generally the meruellous woꝝkes of God, and perceiue that in some God is particularly mercifull: and from some he findeth it in him selfe singularly the mercie of God, and from the remembraunce of Gods benefites vnto others he findeth in him selfe the working of Gods mercie, and findeth in his conscience such comfort in deede, that he remembreth others before him, that had of Gods mercies in their time of troubles.

The moste parte of men consider generally, that God is the woꝝker of miracles: the common sorte of Christians consider, that God hath wrought miracles particularly vpon others: but the verie elects and Christians in deede, see the miracles of God wrought particularly vpon others, and take consolation singularly of Gods mercies themselves. As we see this Prophete meruellously declareth Gods wonders, & putteth the generall working of Gods

Note.

The true Christians take consolation themselves of gods miracles wrought vpon others.

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miracles betwene a singular working of wonders
and a particular working of wonders.

The generalitie is this: Thou art God that doth wonders, and hast declared thy power amongst people. The singularitie and particularitie of Gods working of wonders, is the one befoze, and the other behinde. The singularitie is in this, that he perceived that is was his owne infirmitie, that made him doubt of Gods promises: & yet Gods singular grace made him singularly feele & perceiue that God singularly would be good vnto him. The particularitie is in this, that he saith: With Gods right hand God deliuered the posteritie of Jacob and Ioseph from the seruitude of Egypt, &c. The way to consider the meruellous works of God is a profitable consideration & sight of them, as wel to know them, as to be & better for them. For there is no man can take commodity or profite by Gods godnesse shewed vnto a multitude, except he singularly receiue gaine thereby him selfe. As we see, when a whole multitude was fed meruellously with a fewe loanes and fewe fishes, (almoste fve thousande people,) he taught the consolation and health of mans soule in his owne bloude: but none was the better for it, but suche as beleued euerie man for him selfe that which Christ spake. The miracles and mercifull helpe of Christ vnto others, had nothing profited the poore woman of Canaan: excepte she her selfe had bene partaker of the same. And as it is in the workes of God, that doe comfort the man afflicted: so is it in the workes of God, that bring men into heauinesse and sorowe for sinne.

Generally, the worde of God rebuketh sinne, and calleth sinners to repentance: particularly it sheweth vnto vs, howe that David, Peter, Marie

Pagoda

Jacob and
Ioseph.

Iohn. 6.

Euery man
must be-
leeue for
himselfe.

Matth. 15.

Magdalen and others repented. But to vs those sor-
rowes and repentance do no good: except we euery
man singularly, repent and be sorrowfull for his
sinnes. For it is not another mans sickness that
maketh me sicke, nor another mans health that ma-
keth me whole: no more is any other mans repen-
tance my repentance, or any other mans sayth my
sayth: but I must repent, & I must beleue my selfe
to feele sorrowfullnesse for sinne by the law, & remis-
sion therof by faith in Christ. So that euery private
man must be in repentance, sorrie with the true
repentaunt sorrie: and faithfull, with the true
faithfull. For as God himselfe is towards man: so
be all his workes and promises. For loke to whom
God is mercifull, to the same be all his promises
comfortable: and to whom God is seuerer and rigo-
rous, to the same Gods threatenings be terrible,
and his iustice fearefull. As king David sayeth,
With the holie, thou wilt be holie: and with the in-
nocent, thou wilt bee innocent: with the chosen,
thou wilt be chosen: and with the peruerse, thou wilt
be peruerse.

Such as followe vertue and godlinesse, God in-
creaseth with gifts and benefits: & such as haue vice-
rous manners, and by false doctrine decline from the
truth, in those God is seuerer & sharper. And except such
persons repent, God will spoyle them from all iudge-
ment of truth: and being blinde and destitute of
knowledge, permitte them to the power and domi-
nion of most filthy lustes, and abhominable desires.
So that such as would not loue the beautie & excel-
lencie of vertue, shal tumble & wallowe themselues
like swine, in the filth & vomit of sinne: of the which
abominations and iust iudgements of God, Saint
Paule speaketh in the Epistle to the Romanes. For

Repen-
tance.Notable
doctrine.hew A
saying
that
the
law

Note.

Psalm 118

To whom
God is
mercifull,
and to
whome se-
uerer.

Rom. 1

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this is to be noted, looke as enerie man is: euen so he thinketh of God. And as the good and godlie man thinketh well of God: so doeth the euill and wicked man thinke euill of God.

A wicked
iudgment
of Gods
doings.

Some thincke that man and all woꝛldly thinges be ruled and gouerned by God, with greate iustice and inscrutable wisdomie, with all mercie and fauour. Others thinke that God ruleth not this woꝛld, and woꝛldly things: and in case they thinke he doe, yet do they condemne his administration and rule, of iniustice and parcialitie: because God doeth as it pleaseth himsele, and not as man would haue him doe. And vpon these diuersities of iudgements in mens mindes: God is to the godly, mercifull: and to the vngodly, seuerer and rigorous.

Oh horri-
ble blind-
nesse.

If the spirite of man iudge truely and godly of him, by and by the spirite of man shall perceiue and feele the heauenly influence of Gods spirite, stirring and impelling his spirit to all vertue and godnesse. If the spirite of man be destitute of the spirite of God, and iudge peruersly and wickedly, the spirite of man shall feele the lacke of Gods spirite, and true iudgement, to blind the eyes of his mind, & cast him self into al abhominacion & sinne: as the iniquitie of the man iustly hath deserued. Of the which thing cometh this, that as the vertue & godlinesse of godly men daily increaseth: euen so doeth the iniquitie and abhominacion of the vngodly also increase. And looke what place and preeminence God obtaineth with any man: in the same place and preeminence is the man with God. And suche as doe godlie after Gods woꝛde, honour and reuerence the almightie God: iudging aright of Gods might and pꝛouidence: they giue moste humble thanks vnto the mercie of God: that alone, and none but he, can teach or instruct the mind

Lokewhat
preemi-
nence God
obtaineth
of man:
the same
place hath
man with
God.

mind of man in true knowledge, noz incline his will to godlie doings, noz inflame the soule with all her powers to the desire and seruent loue of godlinesse and vertue. As we see by this prophete Asaph in this place, that as long as his spirite, wanted the helpe of Gods spirite, it iudged doubtfully of Gods mercie and promises: but, when the spirite of God had exiled and banished doubtfulnesse, and placed this strong fortreffe of confidence, (The right hande of GOD can chaunge this my wofull and miserable estate,) with the iudgement and feeling thereof, he was rapte and stricken with a meruellous loue of Gods wonders: and repeated them with greate ioy and consolation, what God had done generally to all men: after that, what he had done to some particular men, and priuat nations: naming Iacob & Ioseph, whose offspring and succession he brought out of the lande of Egypt, as it followeth in the Psalmē.

Thou hast mightily deliuered thy people, euen the sonnes of Iacob and Ioseph. Sela.

A stronge
fortresse.

Of this verse we learne two consolations. The one, that euerie Christian troubled, may see his elders, and also his betters troubled: not that it is a comfote to a man that is afflicted, to see another in trouble: but to marke that God loued none so well, but in this world he sent trouble vnto, and excepted not his deere sonne. Therefore, it is a consolation to the afflicted, to be made like vnto the godly fathers, (that were before his time) by tribulation: and to remember, that although all Christian men be not brought vnder the captiuitie of Pharao in Egypt, noz vnder Nabuchodonozor in Babylon: yet there is an Egypt and a Babylon for euerie Christian member: that is to say, the captiuitie of sinne, the bondage of the flesh, the seueritie of the lawe, the daunger of

Two cons
olations.

Whome
God lo-
ued he al-
ways cor-
rected.

Euerie
Christian
member
hath an
Egypt and
a Babylon.

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the world, the enimitie of Infidels, the treason of
dissembling friends, the wickednesse of civil & diuel-
lish ordinances, the dissimulation of hypocrites,
the periuie of incōstant persons, the breach of faith-
full promises, the inconstancie of the weak, & crueltie
of Papistes, the losse of man, & the hatred of God,
with many others: as & ignorance of Gods lawes,
rebellion of the heart against it, forwardnesse of the
will to consent vnto it, diffidence & mistrust of Gods
mercie, boldnesse to sinne in the time of health, faint-
nesse and mistrust of the remission thereof in sick-
nes, loue of vice and sinne, hatred of vertue and god-
linesse, souden falling from grace, slowe rising vnto
it againe, lothsonnesse to die mortally, readinesse to
liue wickedly, sorrowfulnesse to forsake this wo:ld,
great delight to vse it euill whiles we haue it, lothe
to seeke heavenly thinges, glad to seeke earthly thin-
ges, nothing feeling the pauerie and trouble of the
soul, alwayes grudging at the pauerie and trouble of
the body, with innumerable other captiuities that
euery Christian is intangled withall, as euery man
may iudge by his owne life.

The next consolation is to see the truieth of Gods
helpe promised to all men, when they be troubled, to
haue bene declared, opened, and verified in others,
in time past. For, this is the greatest consolation
that can be to any man, in trouble, or in sicknesse:
when he is assured of such help, and such medicines,
as neuer were vsed, but did helpe the afflicted, and
heale the sick. Now, against all the troubles of man,
and also against all the sicknes of man, God hath pro-
mised his present and helping mercie: the which me-
dicine and helpe neuer failed, but did helpe as many
as put their trust therein. Therefore doth this Pro-
phet Asaphe, establish and assure himselfe of Gods
helpe,

The great-
est conso-
lation in
trouble.

helpe, against his greivous temptations and troubles that he suffered, by recording that his graces were no greater, nor his troubles more dangerous then Jacobs, Josephes, and their posterities: nor yet so greivous. In so much that, seeing the mercie of God could helpe the greater troubles in his predecessors: he could helpe and ease the lesse in him that was presently troubled. And being so assured of Gods helpe, he spake at the end of this verse, (Sela:) as though he had said, It is most true that God can help and comfort me: as he holpe and comforted my forefathers. And for the better consolation and more firme assurance, he sheweth, how interuallously he did helpe the posteritie of Jacob & Joseph, after this sort.

From the greater to the lesse.

Sela.

16. The waters sawe thee, oh God, the waters saw thee, and were afraid: the depths also were troubled.

In this that he saith, The waters were afraide, when they sawe God. First the maner of speech in the Scripture is to be noted, that attributeth vnto insensible things, sensible qualities: as in this place is attributed vnto the water sight and feare, whereas in deede properly the water cannot see nor feare. But, when the Scripture vseth any such phrase or speache, there is to be marked diuers doctrines of edifying. First of GOD, then insensible creatures, and thirdly of man; for whose sake the Scripture sometime speaketh vnto insensible creatures, as though they were sensible, and worketh miracles in them for the instruction and amendement of sensible and reasonable man.

Vnto insensible things be attributed sensible qualities.

Three doctrines.

The learning touching God is; that he worketh his will, and vseth his creatures, as it seemeth vnto his wisdom: inscrutable most meete and comend-

The first doctrine touching God.

D.v.

ent:

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Gens. I.

ent : as here he troubleth and altereth the condition of the seas and waters. These waters were appointed by God, in the third day of the creation, to be in one place, and was called The Sea, a pleasaunt element, and a beautifull thing to see : and God said, It was good, as the effect thereof sheweth in deede : for it nourisheth the earth with necessarie moysture, by priuie beines and secrete passages, secretely passing through the earth. And when the floudes, that doe moysture the earth, haue done their office, they returne into their old lodging, the Sea againe : from whence riseth the matter of showres and raine to moisture from aboue, that flouds beneath cannot be conueyed vnto. And it serueth for transporting the necessities of one realme to the other, quietly suffering the ships to passe with great gaine & pleasure. These and many more commodities God worketh by this insensible creature, when it is calme and nauigable : but when he moueth it with his winds and tempestes, it is so horrible in it selfe, that no man may, without perill and death, trauell within it, so raging and seareful is that pleasaunt element of the water, when God moueth it. It hath (by Gods appointment) his time of calme, and time of storme : time to profite men, and time to vndoe men : time to be a refuge for men in the dayes of peril, and time to be a graue and sepulchre for men : time to conioyne strange nations together, and time to separate them againe : as it pleaseth the creator Almighty God to appoint and direct it.

Time

The second doctrine touching the insensible creature.

The doctrine that toucheth the insensible creature it selfe, is : that it can be no longer calme, nor any longer troubled, then it pleaseth the heauenly gouernour to dispose it. And here is to be noted, against such men as attribute stormes and calmes to

Fortune:

Fortune : whereas onely the voice of the Lord mo-
neth tempestes, and sendeth faire weather. It is also
a doctrine against all men, that do thinke the waters
and seas may be moued, and cease at their owne
pleasure : which is contrarie to this Prophets doc-
trine, that saith : The waters sawe the Lord & were
afraide. So that their trouble riseth from the com-
maundement of the Lord, and they cannot do what
they list, but what God biddeth them to doe. It is
godly set forth after wardes in another Psalme,
wherein the passage of the children of Israel is men-
tioned : as it is in this Psalme.

The doctrine touching man, in this verse, is a de-
claration of mans obstinacie and stubbernesse. The
insensible creature the water, that lacketh both life
and reason, at euery commandement be as the Lord
their maker commaundeth them to be. With euery
tempest they be troubled, and with euery calme so
plaine and quiet : that it seemeth rather a stablished
land, then a variable sea. But let God send his word
vnto man, and the contentes thereof threaten the
tempest of all tempestes, eternall death, hell fire, and
Gods euerlasting displeasure : yet man will not
heare nor see them, nor yet be moued any thing at
all. Let God gently and fauourably offer his mer-
cies vnto man, and by his word exhort him neuer so
much to repentance: it is for the most part in vaine.
Therefore God by his Prophets Moses and Elsie,
called Heauen and Earth to witnesse against mans
Stubbernesse and hardnesse of heart.

There is also out of this trouble of the water, this
doctrine to be learned : how to receiue consolation,
and how to learne feare by the creatures of God that
beare no life, and yet be thus troubled. Consolation
in this sort : When the penitent man that suffereth
affliction

Psal. 29.

Psal. 77.

Psal. 114.

The third
doctrine
touching
man.Oh rebel-
lion of
man.Insensible
creatures
shall be a
condemna-
tion vnto
man.Deut. 32.
Esai. 1.

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Marke
most dili-
gently.

The diuell
& man be
only diso-
bedient vn-
to God.

Oh take
heed mis-
erable man.

Consolati-
on.

affliction and trouble, seeth vn sensible thinges mo-
ued and vnquieted that neuer offended, he shal iudge
the lesse wonder at his owne trouble. When he seeth
that a sinner, and wretched offender of God, is pun-
ished, he shal learne feare. When he seeth God doth
punish his creatures that neuer offended, for the
sinne of man: what punishment is man worthe to
haue, that is nothing but sinne it selfe: And what
feare should this bring into Christian mens consci-
ences, to knowe that no creature deserueth punish-
ment, no creature disobeyeth God: but the diuel and
man: Oh what man or woman can with faith looke
vpon the least flowers of the field, and not hate him-
selfe: In Summer time, when men shall see the me-
dowes and gardens so meruellously apparelled with
flowers of euery colour, so that he shall not be able
to discerne, whether their beautie better please the
eye, or their swete sauour the nose: what may they
learne, in thinking of themselves (as the trueth is)
that there is nothing in them but filth and sin, that
most heynously stincke before the face of God: And
when man shal perceiue that flowers fade, and lose
both beautie to the eye, and swete sauour to the nose,
that neuer transgressed: what may miserable man
thinke he is worthe to lose y^e is nothing but sinne,
and euer offendeth: Againe, when man shal perceiue
that God thus meruellously, after long Winter
and great froymes, doth raise out of the vile earth so
beautifull flowers, plantes, and trees: what consolati-
on may the man take that hath his faith in Christ,
to thinke that all his sinnes in his precious blood be
forgiuen: and after long persecution & cruel death,
he shall come to eternall life. After this sort did the
Prophet consider the workes of God, & the troubles
of his creatures, & receiued great consolation thereby.

In

In the end of this verse the Prophete sayth, The deapthes were troubled. In the which words he hath aptly shewed the mightie power of God, and percei- ueth how the recozd of Gods fact may be his conso- lation. In this that he saith, The deapths were trou- bled: there be diuers vnderstandings. If he meane of the seas, when they are troublesome & tempestu- ous by soule weather, he speaketh rather after the iudgement of such (as suffer the trouble and peril of the waues,) that thinke at one time they fall to the bottome of the sea, & at an other time they be rather vpon high mounteins then vpon the waters, the ra- ges thereof be so extreme: yet in deede, the bottome of the seas be not felt, neither doth the shippe that is saued descend so farre: but the tempestes be so soze, that it seemeth to the sufferers thereof, that no extre- mitie can be moze. In this sense it serueth meruel- lously the Prophetes purpose. For as they that en- dure the tempestes of the sea, thinke there could be no moze extremitie then they susteine: so doe they that suffer the tempest of mistrust and despaire (for a time) of the conscience, thinke they could endure no moze extremitie of conscience: whereas in deede, if God should suffer them to feele the extremitie, it were eternall death: as the extremitie of the sea in tempestes, is shipwacke and losse of man and goods. But if it be vnderstode as it standeth in the letter, then hath the Prophet relation to the mightie hand of GOD, that brake the red sea euen vnto the very bottome, and also the water of Iordane: that his people might haue both a nighe way, a safe way, & a glorious way towards the land that the Lorde had promised them. And then in this sense we learne, that although water and winde, with all troubles else, couer the face of the earth, in the bottome of the sea,

A goodly similitude.

Exod. 14.
Iosua. 3.

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Oh the
mercifull
goodnesse
of God to-
wards man
inscrutable

sea, and is not possible to come to the vse of man: es-
uen so the troublesome temptations, and great ter-
ror of Gods wrath against sinne, couereth the soule
of man, that vnto the iudgement of the flesh, it shall
neuer come to haue the vse and fruition of Gods ho-
ly fauour againe. But nowe, as we see by miracle,
God maketh drie the deapthe of horrible seas, and
turneth the bottome of them to the vse of man: so
doeth he in the bloud of Christ (by the operation of
the holy ghost) drie vp and cleane lade out, the ponds
and deep seas of mistrust & heuines out of the soule,
and turneth the soule it selfe to the vse of his owne
honour, in the ioyes euerlasting. And as the water
couereth the beautie of the land: so do sinne & temp-
tation couer the image and beautie of mans soule
in this life. But as with a worde God can remedie
the one: so with the least of his mercies he can re-
dresse the other. And for the better experience and
more certeintie thereof, we see it proued by this pro-
phete Asaph, in this place. For the ground was ne-
uer more ouerwhelmed with water, nor the bright
Sunne with dimmie cloudes: then was this poore
Prophetes spirite, with heauinesse and sorrowe of
sinne and temptations. Therefore he seeleth howe
God easeth the heart, and recordeth howe he bani-
shed floudes and waters, to make his people a way
to rest and tranquillitie.

17 The clouds powred out water, the aire thunde-
red, and thine arrowes went abroad.

Noah.

The Prophete remembreth the meruellous in-
undation and drowning of the worlde, in the dayes
of Noah, that drowned all the world for sinne: sa-
uing such as were in the Arke or Ship with Noah.
And he remembreth also the horrible thunder that
was

was heard of the people, when God gaue his lawe vnto them vpon mount Synai. Likewise, he calleth to remembrance the plagues of Egypt, wherewith all God punished Pharaos, his people, and the whole land: which paines and plagues he calleth (after the phrase of the scripture) arrowes and dartes. These remembraunces may be comfortes to the hearers, and to the readers, two manner of wayes. First, in this, that God (when he punisheth) punisheth iustly: as he did the whole world for sinne. Whereof the Prophete gathereth, If sinne iustly merited, doo trouble all the generation of man: it is no great meruell, though sinne trouble me, that am but one man, and a vile sinner. If sinne brought all flesh vnto death, sauing those that were in the ship: is it any meruell, though sinne make me to tremble & quake? Again, If God, when he gaue the lawe to Moses, and to the people, spake out of thunder, declaring what a thing it was, to transgresse that lawe, in so much that al^y people were afraid to heare the Lord speake, and desired that Moses might supplie his roome: what meruell is it, that my conscience trembleth, feeling that my soule hath offended the lawes of God? And if Pharaos and his realme were soze afraid of Gods outward plagues: what cause haue I to feare the inwarde dread and sorrowfull sight of sinne, shewed vnto me by Gods lawe? So that we may take this cōsolation out of this place, that God is a iust Iudge to punish sinne: and not a Tyrant, that punisheth of affection or wilfull desire. And so saide David, When so euer, or holwe so euer thou punish, (let men say and iudge as they list,) thou art iust, and righteous be all thy doings.

The other consolation is, that in the midst of all aduersities, God preserved penitent and faithfull sinners.

Gene. 7.

Exod. 19.

Note.

Exod. 5. 6. 7.

8. 9. 10. 11.

God puni-

sheth iust-

ly for sin.

Exod. 19.

God is no

tyrant.

Psal. 51. 10.

119.

God al-

wayes pre-

serueth po-

nitent sin-

ners.

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sinners. As in the time of the vniuersall floud, the water hurted not Noah, nor suche as were in the ship. In the time of Pharaos plagues, the Israelites toke no harme. At the giuing of the lawe, the Israelites perished not with lightening and thunder. Euen so, sorowes and anguish, diffidence and weaknesse of faith, they are plagues and punishments for all men by reason of sinne: yet penitent sinners, by reason of faith in Christ, take no hurt nor damnation by them. As it appeareth by this Prophete that was troubled in the spirite and in the body, as mercuellously as could be: but yet in Christ escaped the daunger, as all men shal do that repent and beleue. **Rom. 8.** Whereof we learne, that as the rayne falleth generally, and yet bettereth no earth to bring forth her fruite, but such as is apt to receiue the rayne (stonie rocks and barren ground being nothing the better:) **Hebr. 6. 10.** euen so doth the plagues and rayne of Gods displeasure plague all mankinde, but none be the better therefore, but such as repent and bewaile their sinnes, that gaue GOD iust occasion thus to punish them. The same is to be considered also of the verse that followeth, which is this.

18 The lightening shone vpon the ground, the earth was moued, and shooke therewithall.

By these manner of speeches, The lightening shone, and the earth quaked: the Prophete setteth forth the strength and might of Gods power, and willet men to loue him and to feare him: For he is able to defend and preserue his saythfull, and to punish and plague the wicked. And the like he sayth in the verse following.

19 Thy way is in the sea, and thy pathes in the deep waters: and thy footsteps are not knowne.

He

He taketh comfort of this miracle, that **G D D** brought the Israelites through the red sea, in this, that the waters knewe the Israelites, & gaue place vnto them, that they might drye footed goe through them. But when king Pharaο and his people would haue followed in the same path, persecuting Gods people, the sea would make no way for him, nor yet shew the steppes where the Israelites troade, but ouerwhelmed them in most desperate deaths. So in the seas of temptations, suche as put their trust in the Lorde, passe, and neuer perish by them: where as such as put not their trust in the Lorde, perish in temptations: as Pharaο and his armie did by water. And the next verse that concludeth the Psalm, sheweth by what meanes the Israelites were vnder God saued in the red sea: by the handes of Moses and Aaron, as it appeareth.

The Israe-
lites were
conducted
by God,
through
the red
sea.
Pharaο &
his were
drowned.
Exo. 14.
Psalm. 127.
125. 13. 46.
54. 74.

20 Thou ledest thy people like sheepe, by the hand of Moses and Aaron.

Of this verse the afflicted may learne many con-
solations. First, that the best people that be, are no
better able to resist temptations: then the simple
sheepe is able to withstande the bzier that catcheth
him. The next, that man is of no more abilitie to be-
ware of temptations, then the poore sheepe is to a-
boyd the bzier, being preserved only by the diligence
of the shepheard. The thirde, that as the shepheard
is carefull of his intangled and bziered sheepe: so is
G D D of his afflicted faithfull. And the fourth is,
that the people of Israel could take no harme of the
water, bycause they entered the sea at Gods com-
maundement. Whereof we learne, that no daunger
can hurt, when God doth commaund vs to enter

The best
is not able
of himself
to resist
temptati-
ons.

Sheep=
hearde.
They that
doe thin=
ges at
Gods com=
maundes=
ment, can
take no
harme.

R.

into

John Hooper Bishop and Martyr, &c.

Math. 14.
Math. 15.

Num. 14.

Such as be
ministers
of the
Church,
ought to
attend on-
ly vppon
the voyce
of God.
2. Cor. 11.

into it: and all daungers ouercome vs, if we choise them our selues, besides Gods commaundement. As Peter, when he went at Gods commaundement vppon the water, toke no hurt: but when he entered into the Bishops house, vppon his owne presumption, was ouercome, and denied Christ. The Israelites, when they fought at Gods commaundement, the perill was nothing: but when they would doe it of their owne heades, they perished. So that we are bound to attend vppon Gods commaundement, and then no daunger shall destroy vs, though it paine vs.

The other doctrine is in this, that God vsed the ministerie of Moses and Aaron, in the deliuerance of his people: who did commaund them to do nothing, but that the Lord did first bid. Whereof we learne, that such as be ministers appointed of God, and doe nothing but as God commaundeth, are to be followed. As S. Paule saith, Followe mee, as I followe Christ. And these men can by the word of God giue good counsell, and great consolation, both for bodie and soule: as we perceine this Prophet, in marking Gods doinges vnto the Israelites, applied by grace the same wisdom and helping mercie vnto himselfe, to his eternall rest, through Iesus Christ in the world to come. To whome with the father and the holy Ghost, be all laude and praise world without end. Let all

Christians say,

Amen.

FINIS.

A table declaring as well the generall as the speciall contentes of this whole Booke.

¶ The figures note the number of the leafe. A. the first
 side. B. the second.

☞ The argument of the 23. Psalme. fol. 9. A.

¶ Of this Psalme, there are seuen partes. ibid. B.

- 1 Who it is that hath the cure and charge of mans life and
 saluation. 10. A.
- 2 Wherein the life and saluation of man consisteth. 14. B.
- 3 How a man is brought to the knowledge of life and salua-
 tion: which part sheweth, what man is of himselfe, and how he is
 brought into this life, and to feede in the pleasaunt pastures of
 Gods word. 19. B.
- 4 Wherefore man is brought to life and saluation. 23. B.
- 5 What trouble may happen to such, as God giueth life and
 saluation vnto. 25. B.
- 6 Whereby the troubles of Gods elect be overcome. 31. A.
- 7 What the end of Gods troubled people shall be. 41. B.

☞ The Argument of the 62 Psalme. 43. A.

¶ Of this Psalme there are two generall partes, and fixe
 particllar. ibid. A. & B.

¶ The first generall part, conteyning foure particllar partes.

1 How that the fauour of God, and his helpe, is able to re-
 medie all aduersities. 43. A.

¶ The second generall part conteyning two particllar partes.

2 How that the fauour of man, and his helpe, is able to re-
 dresse no aduersities. 43. A.

¶ A breefe paraphrase vppon the whole Psalme. 44. B.

¶ The fixe particllar partes as they followe in
 their order and place.

1 What is to be done by the Christian man that is afflic-
 ted. 45. A.

2 Why the troubled person seeketh health of God. 51. A.

3 How

The table.

1 How the persecutors of the innocent shall suddenly per-
 rishe. 58.A.

2 Why trouble is patiently to be borne, and faithfully to
 be beleued, that God can and will remedie it. 63.B.

3 How mans power is not to be trusted with. 66.B.

4 How that God hath promised to helpe the afflicted. 69.A.

5 The Argument of the 73. Psalme. 70.A.

6 A Paraphrase vpon the whole Psalme. Fol. 70. 71. 72. 73.

7 Of this Psalme there are eight partes. 74.

1 That God loueth the good, although he punisheth them. 75.A.

2 How weake and fraile a thing the nature of man is. 77.B.

3 Wherin the felicitie of wicked men consisteth, &c. 80.A.

4 How fraile, brittle, and weake a thing man is, &c. 84.B.

5 How some men repeat their well doings, &c. 85.A.

6 How greate a daunger it is, temerously to iudge of God. 85.B.

7 That mans reason is but ignorant and beaustie in conside-
 ring of Gods works, &c. 86.A.

8 The multitude & number of Gods consolations, &c. 86.B.

9 The Argument of the 77. Psalme. 87.A.

10 Of this Psalme there are foure partes. 87. A. & B.

1 In whome a man shoulde put his trust, and to whome he
 should resort in the dayes of sicknesse, troubles, and aduer-
 sities. 87.B.

2 How a man should vse him selfe towards him, in whome
 he putteth his trust in the time of trouble. 89.B.

3 What great and perillous daungers the man that is trou-
 bled shall suffer, for the time of his trouble. 93.A.

4 How a man taketh consolation in the time of his trou-
 ble. 113.B.

5 Other pointes of Christian doctrine are referred
 to the consideration of the reader.

FINIS.

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A.
co
B.
E.
A.

73

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